THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for July, 1916

UKIYO-É MASTERPIECES		**Frontsipiece**
DEVELOPMENT AND MOTIVE OF UKIYO-É ART	**S. Fujikaké**	**129**
WORLD-REVOLUTION	**Dr. S. Uzawa**	**133**
DENGYO AND HIS PHILOSOPHY	**N. Tsuda**	**139**
THE AMAKUSA REBELLION	**T. Kiyama**	**143**
FUMAI-KO MATSUDAIRA	**T. Takahashi**	**147**
ECONOMICS AND WAR	**Dr. Horiye**	**151**
KOBE	**F. Kashima**	**157**
OSAN AND HANSCHICHI (A NOVEL)	**"Bakin"**	**163**
BRICK MAKERS	**T. Shirai**	**169**
THE HOJOKI	**S. Yamazaki**	**175**
JAPANESE MORNING-GLORY	**S. Maruyama**	**175**
ZEN DISCIPLINE	**T. Yamanaka**	**177**
CURRENT JAPANESE THOUGHT: Japan and the World—Oriental Conservatism—Education in Japan—Educational Reform — How Long? — America and Germany — Luxuries — Japan's Factory Law — Extension of Railways — Vice Control—America and China—Germans in Japan — Munitions and Profits — Holding the Markets — Books — New Foreign Adviser	**The Editor**	**180**

PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Z. P. Maruya & Co., Tokyo
Kawase Nisshin Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
G. T. Marsh & Co., San Francisco, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google

UKIYO-É PAINTING BY MORONOBU

Digitized by Google

UKIYO-É PAINTING
BY SUKENOBU

UKIYO-É PAINTING
BY CHOSUN

PAINTING BY SANROKU

Digitized by Google

UKIYO-É PAINTING
BY UTAMARO

UKIYO-É PAINTING
BY KAIGETSUDO

UKIYO-É PAINTING
BY SHUNSHO

Digitized by Google

THE JAPAN MAGAZINE

VOLUME EIGHT JULY, 1916 NUMBER THREE

DEVELOPMENT AND MOTIVE OF UKIYO-É ART

By SHIZUYA FUJIKAKE

IWASA Matabei is looked upon as the father of the genré known in Japanese art as the ukiyo-é; but this can hardly be the whole truth, since such modes of painting existed as far back as the latter part of the Ashikaga period, flourishing through the Momoyama age and reaching its climax under the Tokugawa régime. It was only after many changes and vicissitudes that it attained any degree of perfection. So far as my own reasearch has gone, it tends to confirm my conviction that ukiyo-é painting had its origin in an amalgamation of Chinese and Japanese, through the genius of Kano Motonobu, a kinsman of Tosa Mitsunobu, who appeared at a time most advantageous to the harmonization of the two styles of painting. Some examples of the genre pictures of that time have come down to our own day. Hideyori of the Kano school showed some skill in this style of painting, as any one may see who cares to examine the specimens of his work still extant.

During the Fujiwara period the syle of painting known as the Yamato-é saw considerable development, reaching still greater perfection in the Kamakura age; and the specimens of this style of art appearing in the Tokugawa period must be regarded as inferior to the pictures of the Fujiwara and Kamakura days, especially in the drawing of the human figure. It is easy to see that both Motonobu and Hideyori attempted an amalgamation of the Yamato-é and the Chinese painting; and after them the most successful exponents of the union of the schools were Eitoku and Sanraku, whose efforts led to the culmination of genre art in Japan.

Eitoku and Sanraku flourished during the time of the great Taiko Hideyoshi, the latter part of the 16th century, a period which saw great development in genre art. It was a time of radical transformation in taste. To understand the uncoloured paintings of the Ashikaga period a knowledge of Buddhism was essential, and this the newly-famous militarists of the day did not possess. Hence Hideyoshi, who ascended from the peasantry, was incapable of appreacing the refined art of the Ashikaga age, which revealed its close relation to the

Digitized by Google

art of China. It was but natural that Hideyoshi and his rustic-minded generals would prefer the loudly coloured paintings of the ukiyo-é school. When Hideyoshi erected his magnificent palaces at Osaka and Lake Biwa he had the walls painted by Eikoku and Sanraku; and the artists shrewdly opined what would appeal to his taste. And when Oda Nobunaga built his fine chateau at Azuchi there happened the same thing: the artists who decorated its walls knew what their master fancied and they glutted his eyes with colour. Those that suddenly rise out of ignorance and obscurity to a high position are usually fond of glaring hues and tinsel. But the circumstance hastened the development of ukiyo-é painting in Japan.

Naturally among the earlier specimens of ukiyo-é art are to be found many screens, of the *byobu* type: that is folding screens for the ornamentaion of rooms. Most of these screens represent the art of the Kano and the Tosa school, especially the brushes of Eikoku and Sanraku. But these artists refrained from putting their seals on the screens they painted, no matter how well the work was done, simply because the great artists of the Kano and Tosa schools considered themselves quite above the gaudy work of the genre artists. For this reason the authors of the earlier genre paintings can only be guessed at. Even Iwasa Matabei sometimes painted anonymously; but to suppose that he was the author of all the anonymous pictures of the genre school would be quite wrong.

Recently critics have discovered ways of detecting the works of Matabei, especially those in the well-known temples; and in this way it has been shown that certain works attributed to Matabei in the Imperial Museum at Uyeno are not his after all; they are better drawn than his pictures usually are. The fact is Ukiyo-é art began much earlier than Matabei. It was, as has been suggested, a hybrid product born of the efforts of the Tosa and Kano schools to gratify the crude taste of newly-risen generals and warriors who knew little or nothing of great art or of any art.

The patrons of ukiyo-é, as of all ancient art, were the successful and the wealthy; but as such pictures appealed to the masses too, there arose a great demand for them; and the demand could not be met by the artists of the day. The number of pictures wanted would cost too much to have painted; and so they were printed from wooden blocks, an invention of Hishikawa Moronobu, a painter who struck out on a line independent of the Kano and Tosa Schools. As a painter of pictures for the common people he was an immense success; and to meet the popular demand he had his pictures printed from wooden blocks, and sold cheap. Soon picture-books began to be published and had a great run among the common people. The prints were coloured, and some even lacquered. Thus it was that the genre paintings came to be printed, while the more costly were from the brush of the artist. Naturally the painted originals were more appreciated in the earlier days of the art, but in later times the colour prints came to assume a greater value.

Side by side with the school of Hishikawa flourished the Torii school whose specialty was painting signs for theatres; and the Kwaigetsudo school both painted and printed pictures. Even Hanabusa Itcho, of the Kano school, painted genre pictures; and other great artists of the

Digitized by Google

day, such as Miyagawa Choshun, Nishikawa Sukenobu and Tachibana Morikuni followed his example.

The carlier ukiyo-é printers were not very successful in the art of colouring from wooden blocks. Later a process was invented that produced the natural colours of the original to perfection; and then the colour prints were on sale in every book shop. They were then known as beni-é, or crimson prints; and afterwards they developed into the modern nishiki-é; the calendars of the time were so printed, and were very beautiful. The practice originated with an artist named Suzuki Harunobu who is regarded as the father of nishiki-é painting east of Hakone, the Azuma nishiki-é. Under such artists as Shunsho, Sharaku, Kiyonaga and Utamaro genre painting saw further remarkable development. Improvements came with each succeeding era; for the art was now so mastered that anything desired could be done with a picture. Only too often the prints were over-coloured and vulgarized to suit the low taste of the masses, who demanded deep shades of crimson and green. The tendency to vulgarization became more acute as time went on, until at the beginning of the Meiji period the deterioration was so extreme as to have ceased to be art. And thus with the passing of the Tokugawa period passed also the art of ukiyo-é and nishiki-é, the flower of art under the shoguns.

One great difference of characteristic between the old schools of painting and the ukiyo-é was that the latter was not regarded as a hereditary art. The masters of the Tosa and Kano schools took pains to transmit the secrets of their art to their heirs and successors, but the genre painters had no such care, with, perhaps, the exception of the Torii school, as they had been favoured by the theatres. Though Choshun painted well, his pupils never attained to any celebrity. In ukiyo-é art the pupil had to excel his master or be counted out. The ukiyo-é were the pictures of the common people and they decided whom they would or would not have. To cease to please the masses was to cease to be an artist. The artists of the old school lived on their patrons, whom they sought to please; but the artists of the ukiyo-é school, though they too lived on their patrons, had to command the patronage of the public and face keen competition with their fellow artists. If they lost their public, they were no more.

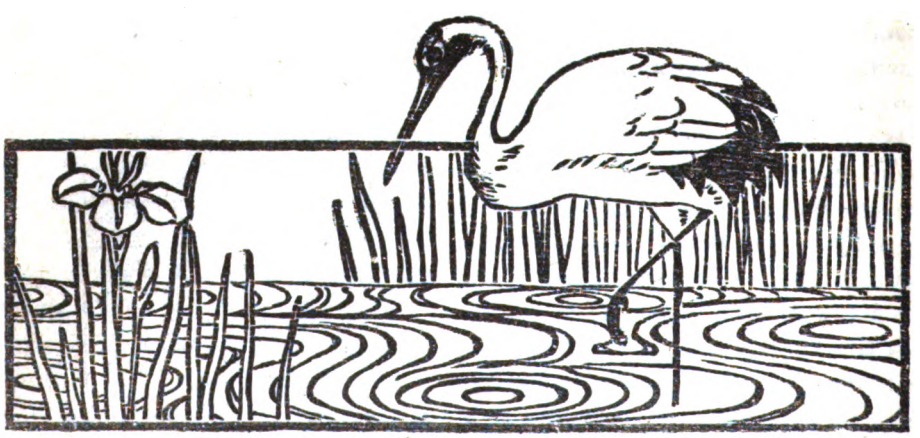
To-day the fame and future of an artist seems to depend largely on whether his work is approved by the Art Association of the Department of Education; and so he may become popular at a stride, or failing which, he is ignored by the public The success of an artist now depends largely on his own effort; if he exerts himself sufficiently he may make a hit and succeed. The Japanese artist paints beautiful women best when he is at the age of 20, or 30 at the most; but at forty he cannot draw the figure of a beautiful woman; and this point must be well noted by artists who wish to excel in female figures.

In estimating the value of old colour prints one has to take into consideration whether the picture was painted to be printed or for an independent and single existence; as those painted for printing are usually of much higher art, the painter usually taking most pains with what was to be repeated and circulated everywhere endlessly. The independent pictures are usually of single figures,

Digitized by Google

while those for printing are usually more complex in composition. In the ordinary Japanese painting lines play a great part in determining the art value of the piece; but this is not the case in judging genre pieces, in which lines are apt to spoil the form. The pictures intended for printing were usually improved by the engravers as they carved the blocks or their reproduction, softening a line here and there or strengthening a line too weak, though improvement often injured the piece. The prints were made on soft, thick paper which brought out the colors beautifully, while unprinted paintings were not on *hosho* paper, and the colours are different. Thus in the art of the day pictures from the brush, and pictures that were printed with blocks, were regarded as having each their own characteristics, the colour prints being more greatly prized, all of which has to be taken into account by those who would judge ukiyo-é pieces.

Recently there has been quite a revival of genre painting and printing in Japan, chiefly for magazine use; and collections of colour prints are much in demand. At first it was thought to indicate a revival of ukiyo-é taste, but most of the colour prints have fallen to the lot of children's toys. While the modern Ukiyo-é school of Japan shows some signs of returning vigor and original brightness, the drawing itself is apt to be defective. And the artist of to-day should deal with themes of to-day, in order to charge them with vividness and life. Pictures of ancient subjects are apt to lack reality and life, thought they may exhibit great refinement and taste. Up to the time of the war with China the colour prints of such artists as Kobayashi Kiyochika were much in vogue, but lately they have disappeared; and now there are signs of an increasing taste for nature-pictures which are of some merit. The National Artists Society has recently exhibited some prints, which shows a revival of demand for ukiyo-é art.



Digitized by Google

WORLD-REVOLUTION

By Dr. SOMEI UZAWA

ON the world-stage of to-day is being acted the greatest tragedy of history. The whole world seems on the verge of a mighty revolution. Evidently something has gone wrong with civilization; and there will be no improvement without reform, but as yet we are too much bewildered to know even where to begin. Personally I am inclined to believe that the reform should begin in education. When it is found that much of the mental energy of the rising generation is wasted in devotion to useless tasks, the loss to the nations must be self-evident. Waste of brain power will inevitably prove detrimental to a country's progress and development.

The defective side of the present educational system of man is more evident in Japan than in most other countries. At present the Japanese student labours under an intolerable burden. He devotes the best years of his life simply to cramming for conventional examinations. Our High School students have to take up such subjects as logic and phsychology in preparation for the university, but by the time they have reached the university most of what they have learned of these fundamental subjects is forgotten, owing to the roundabout methods of our system. On entering the university the whole thing has to be gone over again. In my opinion such subjects had better be reserved for the university alone.

Moreover the Japanese cramming system must give way to a more enlightened method of teaching. We should have teachers who can show the student how to apply knowledge as well as to acquire it: in fact what the student learns does not become knowledge until he is able to apply it. Our instructors only cram, but do not develop the minds of their pupils. The habit of the Department of Education in adapting the number of university chairs to the limitations of the educational budget should be abandoned. Japan is the only country in the world where young men have to remain in the university until their 25th or 26th year before being able to graduate, which is at least two or three years longer than is usual in Europe

Digitized by Google

or America. This is too much time to take from a young man's life. The system renders the graduate impractical and not wanted by men of affairs. When men graduate from the university just at the time that they ought to be getting married, life is made hard; for, having wasted so much time at college, they have no time to prepare for settling down. Those who marry, therefore, have a very difficulty task in making ends meet. As likely as not their health has already been impaired from cramming, and they are unfitted for the competition of life. This weakening of a class that should be the leaders of the intellectual and moral life of the nation, is a blind and futile policy. Our scholars and teachers oppose shortening of the university terms, but business men know better and demand it, seeing how little university education fits the Japanese student for the activities of practical life.

In Japan the higher we go in education the more imperfect it becomes. Our best schools are those of primary grade. Both Middle and High schools are badly in need of reform; but before this can be accomplished there should be a fundamental change in the unversity system. At present the university is the center, and all other schools are made subservient to it. In the eyes of the educational authorities high schools and normal schools are of little importance compared with the universities. If a man shows any promise as a teacher, he is soon taken away for a place on the university staff.

To call all state universities "Imperial" is an unprecedented custom: no nation but Japan would ever do such a thing. Even in bureaucratic Germany they know better than to establish such a practice as that. The habit of making all educational institutions subservient to the university as the center, is a sign of educational retrogression. In some ways our old system was superior. In the old days we had temple schools called *Terakoya*, where monks taught the youth of the land; and we had the classical schools, or *Juku*, where Chininese litera, ture and Japanese literature could be studied; and from these some degree of culture filtered out among the people-which is more than can be said for the present retrogressive system.

Our chief hope lies in the promotion of private schools and colleges, which is the very thing the educational authorities do all in their power to discourage. Such a policy is as belated as it is unwise. The education of a country need not be under a uniform government, or bureaucratic

Digitized by Google

system. Not even in Germany is education absolutely uniform everywhere. In that country private schools are fast surpassing government institutions. In England and America the private schools, colleges and universities are greater than the state universities. It was the private schools of the Tokugawa period that brought about the Japanese renaisance and the great Restoration.

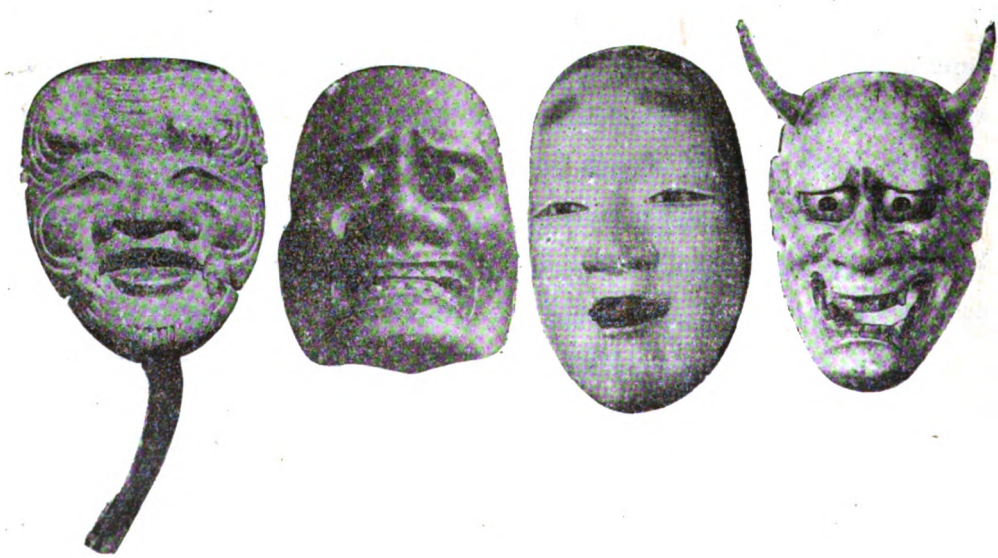
In Japan all reforms, plans and systems in connection with the improvement of education are in the hands of the Department of Education: that is, in the hands of officials who really have no special knowlege of education, thir experience being very slight and imperfect. So important and fundamental a matter as the nation's education and mental development should not be entrusted to petty officials. Such work is the task of experts and great minds: men of paramount scholarship and practical experience. In the occident all such great matters in regard to education are in the hands of men of supreme ability and achievement.

The great war going on in Europe is arousing the nations of the world to the need of self-examination in regard to education. When the light of truth and honest criticism is thrown on Japan after the war, where will she stand? It requires little consideration to see that in future the most formidable racial opponents of Japan will be Germany and the United States. The fate of Germany remains uncertain, but it is altogether probable that she will recover in due time, even though now beaten. It is not likely that she will easily abandon her ambition for world-empire, though it be now on the verge of frustration. She will still be seeking colonial development. Even if she lose all her colonies she will keep on eye on possibilities of expansion into Holland and gain a footing in the south seas. American wealth is likely to seek investment in the Orient and it will be backed by immense power; and so, with these two great Powers Japan must be prepared to cope. Japan is destined to expand southwards; and if she bows to that fate she will meet one or both of these nations. The climate of continental Asia is too cold and dense to attract Japan: she sways toward the south. Formosa must be protected at all costs. To hold our own in the march southwards a great navy is essential. It is a question that concerns us even apart from opening up fields for markets and colonization.

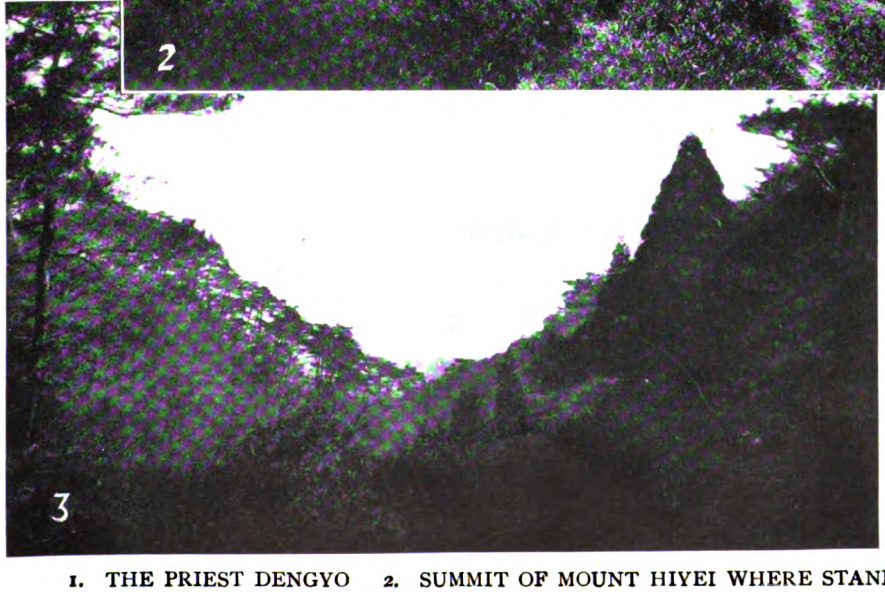
At home Japan must bend her attention

Digitized by Google

to development of agriculture and industry. This is essential to the health of her people and her independence as a nation. Japan occupies a particularly favorable position to act as mediator between East and West. She has the capacity to harmonize the two civilizations as no other nation has. Related as our ancient civilization is to such old civilizations as those of Egypt and Babylon and Persia, a fact that may be inferred from the *Kojiki*, we possess the faculty of universal sympathy and progress. Our ancestors like those of the other side of Asia and North Africa were sunworshipers; and they came eastward to seek the sunrise; and so they found themselves ultimately in the sunrise land, the utmost limit that they could go. On the way, our ancesters absorbed the best of Indian and Chinese civilization, and brought with them something from Greece and Rome. A nation that has thus accustomed itself through centuries to absorb the best it meets, is a nation well fitted to take its place on even terms in the modern world. Japan is indeed in a peculiarly favorable position. And as Japan has a special civilization of her own she must believe that she has a special mission to mankind. Japan must beware of the dangerous individualism of the West, and go forth as a nation of brothers and comrades determined to accomplish her destiny, as her ancestors before her did.



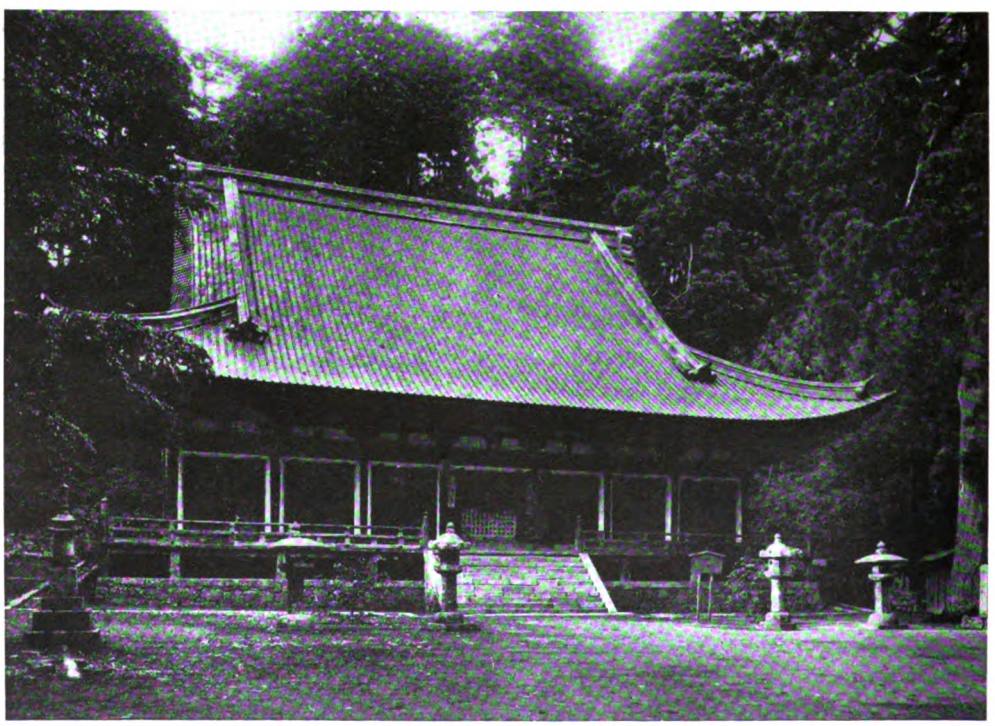
Digitized by Google



1. THE PRIEST DENGYO 2. SUMMIT OF MOUNT HIYEI WHERE STANDS A STONE IMAGE OF DENGYO 3. LAKE BIWA FROM MOUNT HIYEI

Digitized by Google

DAIKO-DO, MOUNT HIYEI



SHAKA-DO, MOUNT HIYEI

Digitized by Google

DENGYO AND HIS PHILOSOPHY

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

DENGYO-DAISHI is the posthumous name of the priest Saicho, one of the most famous ecclesiastics in the Japan of the 9th century. He was indeed rivalled by none save the great Kobo-daishi, and lived in the golden age of Japanese Buddhism. His biography no more than his philosophy is very well understood even by the scholars of to-day. He is reputed to have first seen the light of day on August 18th, 767 at Mitsunoura, Shiga-gun in the province of Omi. According to tradition his father belonged to a royal house of China, having come to Japan and been presented to a fief in Shiga-gun by Imperial order. The son, Saicho, was set apart to become a priest and received his tonsure at the age of twelve from the priest Gyohyo, and began his course of study in Buddhism.

It is said that at the age of nineteen young Saicho became deeply impressed with the transiency of life and all human things, and decided to devote his whole life to a study of the meaning of things. He went to the sacred eminence of Hiyei-zan to give himself to a life of meditation on Buddhist doctrines and philosophy. Led on by divine visions, he built himself an oratory and found in his meditations a transcendent power separating him from the madding crowd. In the year seven of the Enryaku era he built three halls on the holy mountain of his studies and meditations, in the middle one of which he enshrined the image of Yakushi, and in the northern hall that of Bishamon-ten, the image of Tendai-daishi being set up in the south hall with suitable Buddhist sutras, that personage being the founder of the Tendai sect in China.

When the Emperor Kwammu removed the Imperial capital from Nara to Kyoto in the 8th century a divine oracle reminded him that the sacred mountain, Hiyei, should receive due care, being in the northern section of the new capital. It is said that according to a superstitution of the time the north-eastern direction was regarded as evil, the notion no doubt being derived from the *Yin* and *Yan* principles of Chinese philosophy. The priest Saicho came into intimate relations with the Imperial House at the very outset of his career; and so deep an interest did the Imperial family take in his teachings that by the 14th year of the Enryaku period the name of the temple was changed to the Enryaku-ji by Imperial sanction.

In the 13th year of the Enryaku period, that is, in 804 A.D. Saicho was despatched to China by Imperial order to make a study of religioni n that country. At that time Buddhism was in a very

Digitized by Google

flourishing condition in China ; and Saicho devoted himself mostly to the Tendai sect, though he did not neglect to study the other sects. Returning to Japan after a sojourn of nine years, Saicho introduced the Tendai sect to his countrymen.

One of the main features of the sect is its attempt to harmonize the dualism of nature in universal truth. Its theory is of a triune nature. Everything man sees is merely phenomena and impermanent, underlying which is the unchanging or imperishable truth. At the same time absolute truth is revealed in the changing phenomena surrounding man. In illustration of the theory one may take, for example, a porcelain teapot. The pot itself is a perishable thing in shape but not in substance. Thus earth may appear in various forms, but in reality is always earth. The form changes ; the substance is the same, so the essential matter or reality is earth. But the two elements, substance and shape should not be thought of separately ; the third, or absolute truth, should be sought in what the teapot is in itself, and not separately in its shape or its substance. The teapot as an illustration is quite aptly chosen, as it was Saicho who introduced tea to Japan after his return from China. The tea garden at Ikegami is said to have originated at that time.

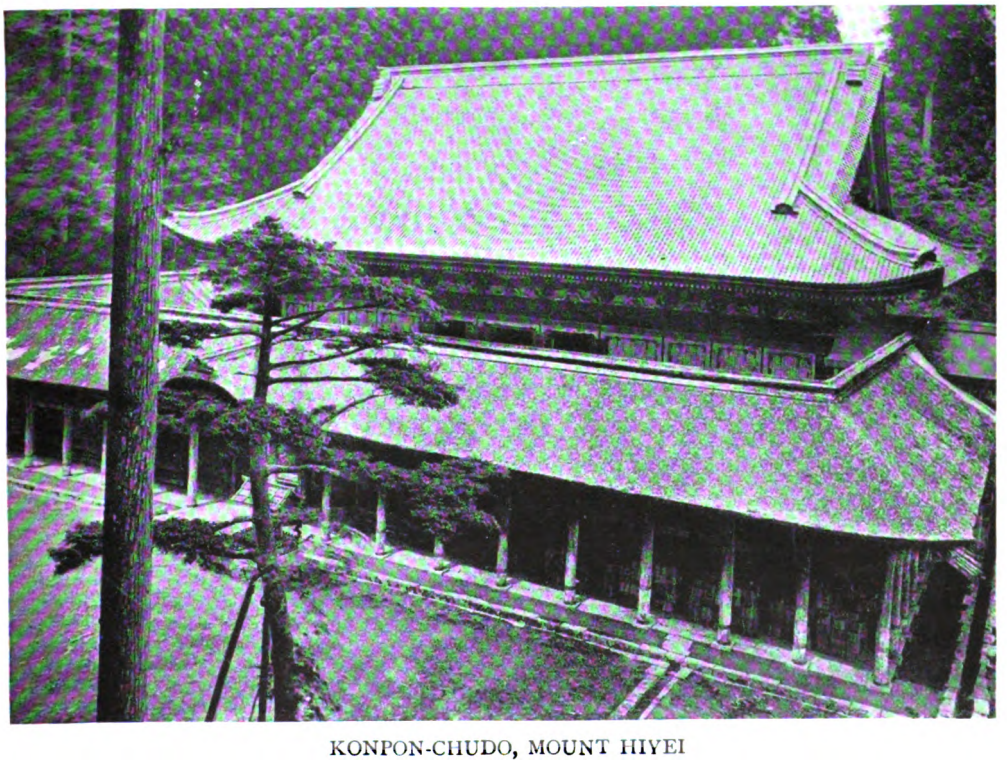
Saicho brought back with from China also many valuable books, chiefly Buddhist scriptures and commentaries, and ancient manuscripts relating to the Tendai sect, which were copied for the seven principal Buddhist temples of Japan. In this way the priests of Buddhism in this country were enabled to become familiar with the doctrines of the Tendai sect. Later on, at Mount Takao near Kyoto, Saicho built a preaching place and held a convention of priests, and there he received by a sort of baptism those priests, who were able to be initiated into the esoteric principles of the faith and its ritual. This is the origin of the esoteric baptism known as *himitsu kwancho* in vogue in Japanese Buddhism.

In the fifth year of Konin, that is, 814 A.D., the Emperor Saga desired to hear the doctrines of the sutra known as the Hokkekyo, the chief scripture of the Tendai sect; and while hearing it, he called in other priests to discuss and argue points so as to get at the truth ; and this was the beginning of Saicho's propaganda against other sects in Japan. It soon became clear that the teaching of Tendai sect was quite diverse from that of the other sects, especially of the famous Buddhist stronghold at Nara. But Saicho labored earnestly to have the tenets of his sect widely and favorably known. He had many copies of the Hokkekyo made, and these he distributed through the various provinces, where he erected stupahs in which to keep the sacred writings. By this means he was able to keep up everywhere prayers for his sect and for the prosperity of the empire.

A leading feature of his plan of propaganda was to obtain Imperial sanction to have priests educated at his temple at Hiyeizan, though this was not granted until after his death. Saicho was one of the most skilful religious teachers in the effort to harmonize Shinto and Buddhism, which he did more rationally than other teachers. On the 4th day of July, 822 the great teacher passed away, aged fifty-six. His death was sincerely deplored by the Emperor Saga, who expressed his personal sorrow by the composition of a poem.

Digitized by Google

KAIDAN-IN, MOUNT HIYEI



KONPON-CHUDO, MOUNT HIYEI

Digitized by Google

CHRISTIAN RELICS FROM AMAKUSA

FUMI-É, OR IMAGES OF CHRIST FOR TRAMPLING ON

Digitized by Google

THE AMAKUSA REBELLION

By T. KIYAMA

THOSE familiar with the history of the introduction of Christianity into Japan will remember that the famous missionary, Francis Xavier, arrived in Japan in 1549, establishing a church in Satsuma where he secured permission from the *daimyo* to propagate the new faith; and a year or so afterwards he went to Bungo where the *daimyo* Otomo became a convert, the example being subsequently followed by his kinsman the lord of Arima at Shimabara in Hizen. In a few years the Christian faith had gained marvellous progress in Kyushu, many of the leading men being baptized. The famous *daimyo* who became Christians began to use Roman letters in decoration on their swords, and some of the lords adopted the cross as their coat of arms. The cross is clearly represented in the arms of both Satsuma and Lord Tachibana of Yanagawa. After the prohibition of Christianity these coats of arms were somewhat modified, but not to the obliteration of the cross.

One of the leading Christian *daimyos* was Lord Konishi of the province of Higo, who had been converted through the influence of Francis Xavier. Indeed one reason why Chirisianity made such rapid headway among the Japanese of that day was the wonderful influence wielded by the deeply spiritual character of Xavier and his magnificent personality. It was only when the new religion assumed a political aspect afterwards that it began to lose prestige. The relentless jealousy which prevailed between the Dutch and the Portuguese also reacted fatally against the progress of the new faith. The Dutch continually warned the Japanese that the Jesuit propaganda was mainly political and a danger to the empire, until at last Hideyoshi placed a ban on Christianity.

When the faith was officially proscribed the Christians naturally did not want to submit; they would rather obey God than man. Numbers of them took refuge with the Christian *daimyo* of Hizen, flocking into Shimabara. Though the *daimyo* of Arima was an adherent of the faith he was compelled to carry out the order of the authorities for the suppression

Digitized by Google

of Christianity. He tried, however, to be as magnamimous as possible. This displeased the Government and the estate of Arima was transferred to Nobeoka of Hyuga and Matsukura Shigemasa became lord of Hizen. To please the Government the latter took drastic measures for the extermination of the Christians. Those who refused to abandon their faith were executed, mostly by crucifiction. And his son Shigetsugu was more severe still, if that were possible.

Among the *samurai* of Konishi were four men of renown named Oyano Matsuyemon and Mori Soi, who assisted their master in opposing the Government; and when Konishi was defeated he did not commit *seppuku*, as was usual under such circumstances, because he was a Christian. So he was promptly beheaded at Kyoto. The four celebrated *samurai* had taken refuge at Shimabara, where they prepared to resist any attack made upon the Christians. In the meantime the oppression of Lord Matsukura on the Christians was severer than ever. The future of the faith in Japan appeared utterly hopeless. Among the Christians at Amakusa was a lad named Tokisada noted for his faith, and called the boy missionary. This youth was chosen to lead the revolt against the persecutors. He was the Joan d'Ark of the cause. Most of the rebels were Christians of Shimabara and Amakusa, about 30,000 in all. Taking advantage of the *daimyo's* absence the rebels attacked the Shimabara castle in 1637, and the Shogun, Iyemitsu, despatched troops to put down the uprising.

Itakura of Kyushu was also ordered to join the expedition against the rebels; and in November his forces arrived at Shimabara where they united with those from Arima and with those of lords Hosokawa and Nabeshima. They attacked the rebels but the attack failed. The rebels finally took up their position in the old castle at Hara which gave them some advantage strategically, where they held out against the government forces. As the latter made no progress in defeating the rebels the Government despatched Lord Matsudaira and Commander Nobutsuna, to the chagrin of Itakura. The weather, however, was against the Government forces and they were again defeated in January. Matsukura and Nabeshima having been defeated Itakura determined to make a final effort to redeem his reputation as a general. As his troops attempted to scale the walls of the castle their leader was killed by a arrow, and the assault failed.

Digitized by Google

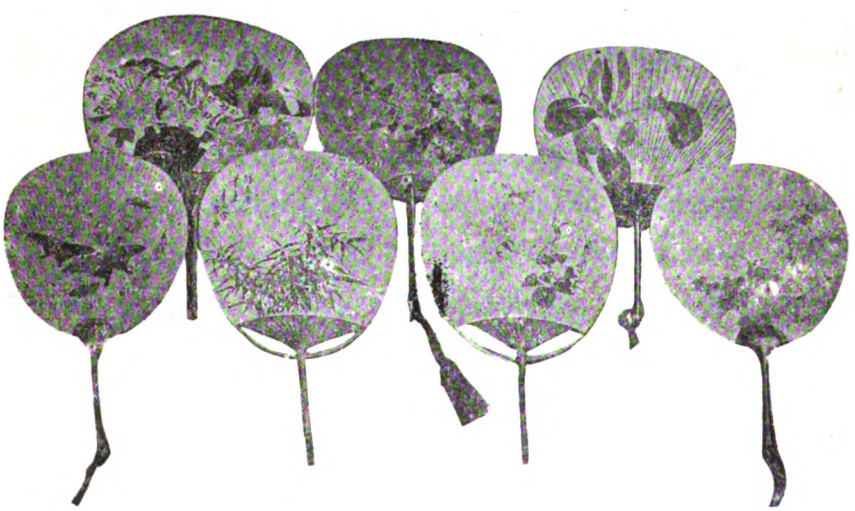
Matsudaira now arrived and rallied the scattered forces of the worsted leaders, about 124,000 in all, and laid seige to the castle. His main policy was to starve out the garrison. He also brought Dutch ships from Nagasaki and had them assist in the siege. As provisions became scarce the rebels gradually weakened. On February 21st the garrison began to make sorties in all directions, but were driven back. After a general attack the Government forces were able to enter the main castle on the 28th. The remaining rebels, who were found to be chiefly farmers and fishermen, were killed. These 30,000 undisciplined troops had stoutly held out against the best trained soldiers of the nation, a force of more than 100,000, for more than two months. They died in the faith that inspired them to bravery, with the cross on their banner and pictures of the Virgin posted up about their stronghold. The bravery they displayed was a marvel to the *daimyo* of the day, and is still regarded as remarkable.

Lord Matsukura, in whose domain the rebellion occurred, was ordered to commit *harakiri*, and his estate was confiscated. From that time the Government more than ever regarded Christianity as a menace politically to the safety of the empire. Not only was the religion absolutely proscribed, but even books about the Amakusa rebellion were not suffered to be published. For the business of exterminating the remnants of the faith a regular organization was officially established, a sort of Inquisition, the head of which was empowered with rights of courtmartial in matters religious. Under the Preisdent were six chief procurators, or *yoriki*, and thirty police; while every *daimyo* in the empire was obliged to have a special set of police for looking after Christianity. There were eight chief duties that had to be carefully observed. Each Buddhist temple had make out a list of its members and guarantee that none of them were under Christian influence; and all citizens were ordered to register with the temples. No one had a chance to escape registration or be of any other religion than Buddhism. The registration was attended to by government officials, the religious side being managed by temple officials. All members of families had to register and promise never to have anything to do with the hated religion. If there was any doubt, the individual was required to trample on an image of Christ. Refusal meant conviction. Books from abroad were prohibited; in the time of Yoshimune

Digitized by Google

an exception was made in favour of books on science. All who informed officials of persons suspected of being Christians, were rewarded with money. People had to write out an oath before the national gods that they were not Christians. The people were taught to shun the children of those who had been Christians.

The proscription against Christianity lasted down to the Meiji era, the new faith not being recognized until 1889 when freedom of religion was announced. But in Amakusa and Shimabara as well as at Nagasaki there remained always some who never abandoned their faith, which persisted through the 200 years of persecution; and numerous relics in the way of images and other accesories of the early worship are still preserved among the Christians.



Digitized by Google

FUMAI-KO MATSUDAIRA

By T. TAKAHASHI

UNDER the Tokugawa régime there were, it is said, about three hundred daimyo, and among so many feudal lords some got the name of being wise and others otherwise. One that ranked among the most distinguished was Fumai-ko, or Lord Matsudaira.

Matsudaira Fumai-ko, whose real name was Hirusato, was lord of Izumo, the land of Japan's most ancient traditions. One of his ancestors was Naomasa, grandson of the great Ieyasu, the creator of the Tokagawa shogunate. In the year 1769 young Matsudaira became feudal lord at the age of 15 and for forty years devoted himself earnestly to a wise administration of his clan. In 1806 he yielded place to his son and retired to his villa at Osaki in the suburbs of Tokyo, where he erected rooms for celebrating the famous Tea Ceremony and there he quietly passed his declining years, passing away at a ripe age in the year 1818.

From the days of his youth Fumai-ko had been noted for wit and high spirits, so that some of his subjects were afraid that he would develop into a man too sharp and harsh, and for that reason they advised his study of the Tea Ceremony, which is supposed to have a calming effect on the mind, being an art that demands the utmost respect for discipline, like the literature of the Zen sect of Buddhism. This advice he took, and from early days devoted much attention both to Zen teaching and to the Cha-no-yu. His chief instructors were the famous priest of the Tokaiji, a Buddhist temple at Shinagawa and the priest of the Tenshinji temple at Azabu. He received the name Fumai from the latter temple. He made himself master of all schools of Chanoyu, originating with the famous Rikyu, and he finally decided that the Sekishu school was the one that best represented the principles laid down by Rokyu. He was so absorbed in the study of Cha-no-yu that he founded a school of his own known as the Fumai School.

Matsudaira's view of the Tea Ceremony was that its main principles were spiritual rather than formal, with strict attention to its aesthetic side. In Tokyo he was wont to go about incognito among curio

Digitized by Google

dealers, looking for old and artistic utensils used in the Tea Ceremony. He employed rare artists on liberal allowances and had them devote their time to working out their own ideas. He himself was well skilled with the pen and brush, and his works show vividness and simplicity. The utensils of the Tea Ceremony which he left behind, now the property of his son, Count Matsudaira, are valued at more than one million *yen*. Experts are prepared to pay phenomenal prices for any work of art from his hand.

Of course the chief distinction of this famous connoisseur in the art of the Tea Ceremony lay in the realm of statesmanship and administration. He was one of the foremost financiers of his time, as may well be seen in the management of his great estate. He inherited a poor and greatly reduced domain, brought about by famine and immense outlays; but the young daimyo gave himself to the task and quickly rehabilitated his treasury. He took a deep interest in riparian works, especially along the river Hino, thus preventing floods and reclaiming arge tracts of land for rice. He also planted the sandy plains with pine and thus prevented the sandstorms that injured the rice fields. He, moreover, constructed a canal from Lake Shinji to the Japan Sea, which has proved immensely useful, being a great boon to torpedo boats during the war with Russia. He introduced the planting of the Korean medicinal herb known as Ginseng opening up a traffic in it with the Chinese merchants at Nagasaki, thus bringing profit to his clan. Matsudaira also devoted earnest attention to developing the natural resources of Idzumo, especially mining and manufacture, including paper, vegetable wax, earthenware, as well as stock breeding.

The whole daimiate showed his influence and responded quickly to his example. Crime decreased and prosperity became the order of the day. The prison at Matsuye was soon empty. In celebration of this event Fumai-ko held a feast, inviting many of his subjects. Those who might suppose him rather an effeminate character on account of his predilection for the Tea Ceremony would be greatly mistaken. As a General of the army he was masterful and efficient. Indeed he used his love of art and ceremony only to round off the harsher angles of his character. He was expert in all such arts as fencing, spear-practice and horsemanship. He wrote a book on strategy, giving the results of his long study. He called an annual convention of all his samurai and personally inspected

Digitized by Google

them. He had a clan flag and caused the people to salute and respect it. Thus he became the leader in the establishment of modern armies and regimental discipline. So careful was he in such matters that the Shogun grew suspicious of him and had spies to ascertain the purport of Matsudaira's ambitions.

No daimyo was ever more venerated by those under him. One day the great man was indulging in lance practice with his instructor, Sasaki. In the exercise the daimyo grew so excited that he threw himself upon the teacher, the latter taking him in the breast so severely that afterwards the daimyo expectorated blood. But the great man kept silent on the matter, knowing that if he mentioned it Sasaki would suffer. It is said that the matter leaked out, however, and that Sasaki died of melancholy. Matsudaira was deeply grieved when he found out what had happened, as it was due to a careless remark of his own, he having supposed that as it was an affair more than three years old, no one would take any notice of it.

Sometimes Fumai-ko invited his chief vassals to the Tea Ceremony; and on one occasion when Asahi Tamba and Ohashi Moyemon were present, he invited their opinion as to the tea. Tamba replied that it was excellent, remarking that the lord must have made marvellous progress in the art to have produced such a delicious results; but Moyemon simply replied that he was quite incapable of knowing whether such tea were good or bad and was simply grateful for the invitation and the honor extended him. Fumai-ko commeded Moyemon afterwards for his frank answer, and Tamba then felt that he had made a mistake in even praising the precious liquor.

Once when the daimyo was being taken across the river in a boat the boatman accidently struck him on the back with his pole. According to the code of honour of the day the boatman was liable to be struck down by a samurai for such rudeness; and if a samurai had such rights a great feudal lord had much more. Accordingly, the samurai attending Fumai-ko cried out "Rude fellow," and one of them was preparing to despatch the offender, when the daimyo put up his hand and stopped him, saying: "It was the pole that struck me, so cut away at the pole if you like." The poor boatman was so deeply impressed by the magnanimity of the great feudal lord in saving his life that ever afterwards kept the portrait of Matsudaira hung up in the *tokonoma* of his cottage, where it

Digitized by Google

received his grateful reverence every morning.

Once when Fumai-ko was giving a tea celebration he invited many of his retainers. He asked his daughter to pick some flowers from the garden; and when she was going out she noticed that the *geta* were lying in a disarranged manner, and told one of the retainers to put them in order. Then the daimyo called her back and requested her to arrange the gata herself, while he despatched the retainer to the garden for the flowers. This was to teach the daughter that the retainers were guests and should never be requested to perform such trifling services.

Among the retainers of Matsudaira was a notorious crank named Kohei Tengu, the originator of the custom of Senja-fuda, once treated in the JAPAN MAGAZINE. This man often astonished people by his eccentric habits. As a satire on his master's love of curios this man once submitted for the appreciation of Fumai-ko a seaear shell and horned top, saying the former was the crown worn by king Wen Wang of China and the latter was the coronet of Confucius; but Fumai-ko received the joke with due decorum and showed no offence. The daimyo saw that although Kohei was a wag, he was nevertheless a good financier and he continued to employ him in that capacity, as his father had done.

At his villa near Osaki in the suburbs of Tokyo Fumai-ko had no less than eleven tea rooms, each commanding superb views, Mount Fuji always in the distance. This beautiful place is at present the residence of Viscount Yamao and bears scant resemblance to its ancient character. During the Imperial Coronation last year Fumai-ko was promoted by Imperial order to the posthumous rank of *Ju-san-mi* as a recognition of his everlasting merit and his great public services; and recently the Art Association held an exhibition of his Tea Ceremony utensils at Uyeno.

Digitized by Google

ECONOMICS AND THE WAR

By Dr. HORIYE

IT is now about twenty-one months since the first shot of the war was fired, and there is yet no sign of its drawing to a close. It now appears that the assertion made by the beligerents at the opening of the conflict, that it might go on for several years, was no exaggeration: a disagreeable fact which the world has to face. So far as Japan is concerned the war has been financially a benefit, more especially in creating a favorable balance of trade, to say nothing of the nation's enormous increase in specie abroad through sale of munitions, which has resulted in considerable reduction of our foreign debt. Indeed the benefits accruing to Japan from the war are so great that some people actually desire a continuation of the struggle as long as possible.

But the outlay of such enormous sums of money as are now being spent in Europe, must greatly exhaust the total of world capital and bring about some serious economic changes. It would be very unsafe to assume that any unnatural protraction of the war would result in benefit to Japan. Those engaged in the supplying of munitions may be tempted to think so, but real financiers are likely to have a different opinion. The benefit or otherwise to Japan from continuing the war has to be regarded from other than a merely economic point of view. It is the duty of a nation to contemplate the permanent rather than the temporary good of all events that affect it. Every gain is apt to involve a corresponding loss, to keep the balance true. Are we quite sure that the great changes which the war will bring about in Europe may not eventually do Japan more harm than good?

For instance, can Japan expect that the favorable balance of trade created by the war will continue after the conclusion of peace in Europe? This is to us a fundamental question. In spite of the increase in exports some of our principal products, like raw silk, refined sugar, coal, cotton yarns and so on witnessed a decided decrease, while tea, rice, copper, habutae, cotton cloth, porcelain and watches saw an increase. But the most phenomenal increases were experienced in in such exports as beans, shoes, leather goods, woolen stuffs, antimony, iron and wheat flour, which in ordinary times have not been regarded as important in our trade. The foreign trade of Japan for the year 1915 was a total of 708,300,000 *yen*, as against 591,000,000 in the previous year. This increase was due almost wholly to the abnormal demand for the last-mentioned articles. If then the increase has been due for the most part to a demand for munitions and goods used in war, how can we expect the demand to continue after the war? Had our increase of exports been due largely to the prosperity of other nations there might be hope of continuity; but when due to their misfortune the prospect is far otherwise.

Digitized by Google

No doubt after the war there will be a considerable expansion of armaments, which may keep up the demand for such exports as copper, iron, woolens and leather, but other countries will probably supply these better and cheaper than Japan. It is natural, therefore, for some Japanese to feel that their hope lies in prolongation of the war.

The United States is wisely making a point of utilizing the enormously increased capital from sale of munitions for expansion of trade: that is, to hold permanently what Japan has obtained but temporarily during the war. Japan must be prepared to meet this competion if she is to hold her own after the war. She must adopt some effective policy for acquiring and holding markets for her exports. As yet, however, Japan has done nothing in this direction. She seems to regard markets as a matter of luck, rather than design. This attitude can only result in loss of markets.

From the beginning of the war Britain assumed the responsibility of meeting her own and the responsibilities of her Allies with specie payments in London; and by March 1916 she had advanced to the Allies as much £470,000,000. It was by this method that Russia was enabled to meet her obligations when purchasing munitions in Japan. Thus Japan's export of munitions to Russia has greatly increased her specie reserve in London. But even Britain must eventually experience a limit in advancing funds for the Allies, if she is to continue her settlement of accounts in specie, protect her system of conversion and maintain her credit abroad. When her limit is reached, what steps will her allies take to meet their financial obligations? There is then nothing for it but to issue bonds. Both France and Russia have already issued war bonds for which they have asked Japan to subscribe. This shows how ready they are to meet debt by bonds rather than spare gold. If this goes on, it may be that even England will have to float bonds in Japan eventually. Thus no matter how long the war goes on, Japan cannot hope to be paid in gold for the munitions she supplies; and if she accepts bonds, she must be prepared to face the probability that gradually the securities of these countries will decrease in value. To be obliged to be content with bonds that cannot readily be converted to gold is a problem that Japan has to face. Nor is it quite clear that the terms proposed for such bonds will be so easily agreed upon when time comes for further issues.

While, therefore, considering the benefits accruing to her from the war, Japan must not forget to take account of the losses she is exposed to in the same connection. The benefits which trade brings to national economy come from imports as well as from exports. Some Japanese fancy that the most ideal condition of trade is to purchase nothing at all abroad; their notion of trade is one of exports only, not seeing that trade is reciprocal. Their ideal is: exports 90 per cent; imports 10 per cent, in the nation's total foreign trade. Such persons were, therefore, highly delighted because last year saw a favorable balance of trade to the extent of 117,000,000 *yen*, a decrease of 63,280,000 *yen* in imports. Finally the excess of exports reached the unprecedented sum of 175,850,000 *yen*, as compared with the 5,360,000 *yen* of the previous year. Unless a country has domestic resources to meet the demand for abandoned imports she must inevitably

Digitized by Google

lose her balance of trade, because of the want of harmony between supply and demand. The decrease in importation of such commodities as rice, wheat, beans and sugar may not much modifty the situation, since the decrease was due to over-production at home, but it is quite otherwise in regard to the decrease in such imports as ammonium sulphate, phosphate, antimony, woolens, machinery and iron, caused by a shortege of supply from abroad, to say nothing of high freights and lack of transportation facilities, together with increased prices. Until the deficiency in imports is made good the rise in prices will continue at home. And in some cases the export of domestic products is so decreasing the supply at home that the prices are rising, greatly affecting the economic conditions of the nation. Thus while a few are enjoying enormous profits with good wages for the hands they employ, the vast mass of the people is suffering from the increased cost of living without a corresponding rise in income. Thus a prolongation of the war will benefit the few to the oppression of the many, and in the end do Japan more harm than good.

To meet the situation the Government should adopt a suitable economic policy, and encourage industries to meet the deficiency in imports, thus stimulating new enterprises and giving employment to the people, whose expensies are affected by the increased cost of living. Until steps are taken to make good the shortage in articles and commodities in daily use, the nation must suffer. The benefits arising from the war are but sectional and temporary. After the war a reaction will set in and the effect on Japan will be anything but pleasant.

As to financial conditions after the war there are two widely differing opinions, one optimistic and other pessimistic. It is assumed by the former that the belligerents, having paid out such enormous sums for war supplies, must therefore inevitably enrich large numbers of people and make money easy over wide areas, thus creating new purchasing power and increasing the demand for manufactures and labour. This, however, is only to make the mistake of confounding currency with capital. If war resulted in stimulating habits of thrift, some good might be expected; but since the effect of war is just the contrary, it diminishes the purchasing power of the world. The belligerents always spend more on the war than is placed to the credit of the people. In other words, more is expended than is deposited and saved or invested. The unfavorable balance of war expenditure against deposits shows how war destroys the capital of nations. That no particular difficulty is experienced in the supply of funds for warring nations is due only to the action of banks in expanding currency, while there is a constant decrease of reserves against deposits. After the war, steps will have to be taken by the warring nations to reduce their expanded currency, with a consequent depreciation in prices of commodities, and the fund circulating among the people will find its way into the treasury of the nation. The fund available for labour and life's necessities will be restricted. While England depends more on increase of taxes, most of the belligerents have been resorting to loans to regulate war finance. But all are finally thrown upon bond issues for supply of war capital.

One of the most important questions to

Digitized by Google

come up after the war will be how the indebted nations are going to find the money to meet the interest on their bonds? Britain will have to meet an annual interest of £53,800,000 on loans already issued, in addition to the £24,500,000 in interest she was paying before the war. She is meeting the obligation largely from increased income tax, which she proposes to bring up to £80,000,000 a year. Such an enormous burden will come hard in time of peace, to say nothing of further enormous increases for post-bellum financial readjustment. If the difficulty is not small in Britain, how great will it be in the other belligerent countries! They must meet interest chiefly by taxation; and in addition they will have to face the burden of redeeming unconvertible paper money, and thus reduce their currency. The consequence will be a great depression of markets. After the war capital must inevitably be scarce and high rates of interest will prevail.

Some industries will doubtless be favored after the war, but generally speaking all industries will suffer for want of capital. Japan's hope lies in fostering her markets in the United States and China. To Europe Japan exports less than she imports. The decline of purchasing power in Europe will seriously affect Japanese trade and finance. But with prosperity in China and America Japan can hope to find a field for financial enhancement. As China is herself dependent on foreign loans it may be that Japan will have to depend wholly on America. After the war that country will be the only one in a position to advance money to China, and her field of operations includes South America as well. Though America is sending enormous supplies of munitions to the Allies, her western and southern manufacturers are suffering on account of congestion from shortage of shipping; and after the war she will suffer yet more from decline of purchasing power abroad.

On the whole it may be said, for Japan as for other countries, that the war only benefits one class or section of the community at the expense of another. All beneficial effect, economically speaking, must be based on a fair exchange, which the results of war outlay usually preclude. Japan, which owes a big debt to Europe, must export enough to pay for her imports, in order to hold her place financially and keep the balance true; but the exhausted state of Europe will no doubt decrease Japan's exports there, as well as her imports therefrom. The bellgerents are now occupied in studying how they may safeguard their financial interests after the war. A state, like an individual, must balance consumption with production. The extremes of thrift resorted to in both England and Germany will effect the activity of the market now as well as after the war. Since all economic relations must stand on a basis of fair exchange the misfortunes of one country have to be shared by all others. Though Japan is now profiting abnormally from the war, the time is approaching when she will feel the effect, and have to share the burden assumed by her Allies. To suppose that the longer the war goes on the more Japan will make out of it, is to defy the most elementary of economic principles.

Digitized by Google

PUBLIC GARDEN, MINATOGAWA, KOBE

SUWAYAMA PARK, KOBE

Digitized by Google

SANNOMIYA STREET, KOBE

KOBE HARBOUR

Digitized by Google

KOBE

By F. KASHIMA

THE beautiful city of Kobe lies on the north-east side of Osaka bay at the head of Seto channel, the site running some five miles along the seafront, with fair, green hills rising behind. The harbor, which varies from 12 to 36 feet in depth, affords anchorage for the largest ships. The city lies on the sloping plain between the hills and the sea, the upper portion rising sufficiently high to divide the town into what might be called Bluff and Bund. Protected by the highlands on the north and open to the sea from the south Kobe has a delightful climate, never suffering from extremes of heat or cold. As one rises with the hills behind the town the view afforded is superb, stretching away to the island of Awaji and down toward the inland sea. The blue mountains of Shikoku and the heights of the province of Kii loom through the haze across the water. For beauty of site and charming views Kobe ranks well with Nagasaki and Kagoshima.

In its early days Kobe was divided into Hyogo and Kobe, the latter being the foreign settlement, just as Yokohama was formerly divided into Kanagawa and Yokohama; but relations between Kobe and Hyogo were always more intimate than those at first prevailing between Yokohama and Kanagawa. The port of Hyogo figures in Japanese tradition back as far as the ages of myth. The brother of Amaterasu-Omikami, the notorious Susa-nô-no-mikoto, landed at the port of Hyogo, and when the Empress Jingo returned in triumph from her Korean campaign she touched land in that place. In ancient times embassies from China used to land at Hyogo.

In the year 1161 the famous Kiyomor built for himself a harbor at Hyogo. His ideas were not small, for he intended to establish there a port in communication with the outside world, so as to promote foreign commerce. In 1180 Kiyomori boldly had the national capital removed to Fukuhara which is part of Hyogo, but, the policy not succeeding, the capital was returned to Kyoto. In 1336 when Ashikaga Takauji came to attack the Imperial forces led by Kusunoki Masashige, it was to Hyogo that he

Digitized by Google

marched his great army of western soldiers, defeating Masashige and Yoshisada, who died on the banks of the Minatogawa. When Hideyoshi was commander-in-chief of the naval forces of Japan, the whole fleet assembled off Hyogo; and in after centuries when treaties were made opening up Japan to foreign commerce Hyogo was named as one of the ports to be so opened.

The center of business, however, gradully moved toward Kobe where the foreign merchants were established, and the treaty powers had no objection to Kobe becoming the port instead of Hyogo. In any case the situation of Kobe is much better adapted to the circumstances and needs of a growing city than Hyogo was. Before the arrival of the foreigners Kobe was but a tiny and insignificant fishing village, of no more than 6 or 7 hundred huts, while Hyogo was a city of considerable pretensions as far back as the middle of the 18th century. In 1781 it had a population of 20,000. As soon as Kobe became the center of trade, merchants from various provinces began to settle there, and the growth was very rapid. The merchants in Kobe, being in constant contact with foreign merchants, soon became known as much sharper than their comrades in Hyogo: more noted for a progressive spirit, so to speak. Photographers and butchers appeared in Kobe before they did in Hyogo, indeed as early as 1869. Now there is no distinction between the two places, being all united in one city with a population of some 457,000 inhabitants. About 3,900 of these are foreigners, including about 500 British, 110 Americans, 2,800 Chinese.

One of the most important undertakings at Kobe was the construction of a modern harbor, began in 1907 to be completed in ten years. A great break water has been constructed inside which ships may anchor, the wall running 9,900 feet and accommodating 19 ships at once. The landing pier is also a fine one with every facility for transhipment of goods. There are three piers of 774,540 and 480 feet in length with protecting walls 768 feet long. The mole or long breakwater for shelter of shipping is 2,280 feet long with a pier 3,780 feet long. So that Kobe harbor now rivals that of Osaka.

Kobe is one of the busiest harbors in the empire. In 1914 out of a total of 323,000 Japanese passengers 255,000 landed here; and out of a total of 36,300 foreign passengers 33,700 landed at Kobe, while the total tonnage for the year was 6,707,900, representing 2,700 ships. The

Digitized by Google

chief shipping companies using the harbor are the Osaka Shosen Kaisha and the Nippon Yusen Kaisha.

The commerce of Kobe has witnessed marvellous development in recent years. Exports now amount to some 167,520,000 *yen* in 1914. with 28,195,000 for imports. Most of the exports go to China, Hongkong, British India, France and England, as well as to the United States. The chief items are rice, tea, seaweed, sugar camphor, beer fish-oil, candles, cotton thread, copper and straw plait, as well as pottery.

Educationally the city of Kobe is well provided, having 32 primary schools, 3 public and 12 private kindergartens, 5 girls' High schools, 6 commercial schools and 2 middle schools. There is also the Kwansei Christian College and the Kobe Ladies' College under the auspices of American missionaries. The public library of the city is visited by about 60,000 persons a year.

The most famous shrine in Kobe is the Ikuta standing midway down town among fine pine trees where fierce battles raged in the days of internecine strife. The Minatogawa Jinsha is near Kobe station. A famous monument was erected there by Tokugawa Mitsukuni in 1672 to mark the spot where the great loyalist Kusunoki Masashige fell, the shrine itself not seeing completion until 1872. On the stone are engraved in nine Chinese ideographs the words: *An Chushin Nanshi no Haka*, which, being interpreted means, "The Grave of the loyalist Kusunoki," in the quaint phraseology of the middle ages. There was no one, it seemed, but the lord of Mito to sympathize with the lonely spirit of Kusunoki, and so Mitsukuni, in spite of the objections of the Tokugawa shogunate, visited the spot and set up a memorial. The third shrine of importance is the Nagata at the district of Nagata, founded, it is said, in the days of the Empress Jingo. It is dedicated to one of the gods of the earth known as Kotoshiro-nushi. In Kobe there are several Buddhist temples of note, among which may be mentioned the Kusunoki temple where the famous warrior performed *seppuku* on his defeat in 1336, his example being following by 13 of his faithful followers. The temple has the iron fan used by Kusunoki, and other interesting relics, as well as an image of Kwannon by Kobo-daishi. There is also the Fukugenji temple erected by a man who believed that his wealth came through the mercy of Kwanon; and it was here that the Emperor Godaigo came to pray for the

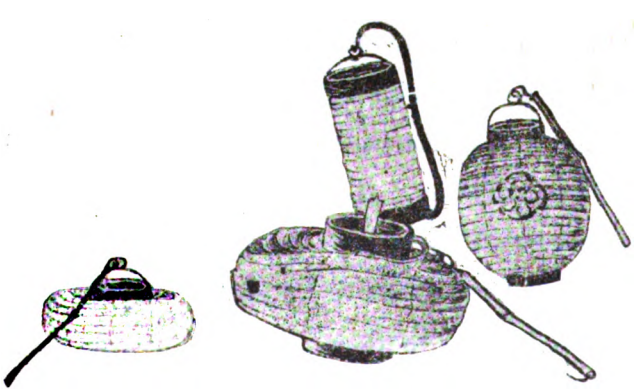
Digitized by Google

aid of the Goddess in his wars against the Ashikaga rebels.

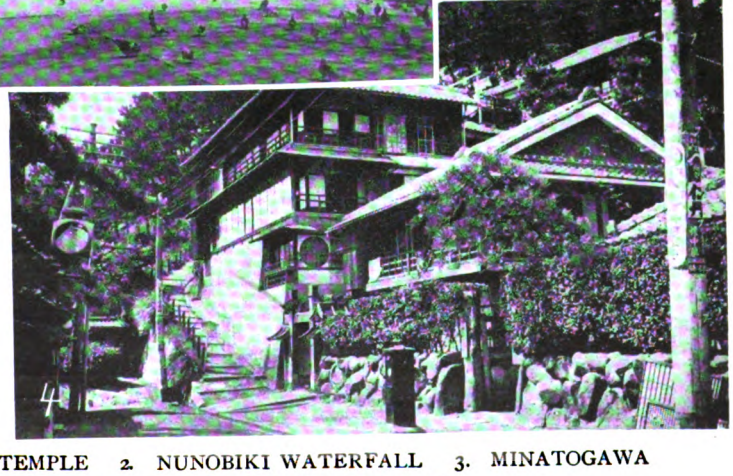
Kobe city has many pleasant public gardens from which fine views may be had. The summits of the hills behind the town afford still finer views and there are many excellent specimens of giant trees in pine and camphor. In summer many of the foreign residents go to a beautiful pine on the top of Rokkosan where they enjoy the cooler atmosphere and play games. There are also some picturesque waterfalls, among which may be mentioned Nunobiki, the upper, or male, fall descending 150 feet and the lower, of female fall, 75 feet. There are teahouses in the vicinity, as well as soda water bottling establishments, whence comes the famous *tansan* mineral water.

The most beautiful park in Kobe is Suwayama, which affords charming views of surrounding scenery. In the park stands a monument to commemorate the attempt of a French astronomer to survey the transit of Venus from this site in 1874. There are some hot springs and spa establishments in the hills.

Southward along the coast one sees the old battlefields of the Genji and Heike clans; and the scenery that way is beautiful as far as Suma and beyond including Akashi, Tarubi and Maiko where there is an Imperial villa. Kobe is so near Osaka now by rail that relations between them are much the same as between Yokohama and Tokyo; but as both are commercial centers the competition is keener.



Digitized by Google



1. KUSUNOKI TEMPLE 2. NUNOBIKI WATERFALL 3. MINATOGAWA SHRINE 4. SUWAYAMA HOT SPRING

Digitized by Google

HANROKU GETS PERMISSION TO FELL

Digitized by Google

THE GIANT CAMPHOR TREE, BY HOKUSAI

Digitized by Google

SHIKINAMI

SONOHANA

HEIZO

HANRORU

BY HOKUSAI

CHARACTERS FROM BAKIN'S NOBEL NOW RUNNING IN THE JAPAN MAGAZINE

Digitized by Google

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

II

TAGASHINO, wife of Akane Hanroku, felt no small anxiety when she heard that many of the tree-felling party had met death at Mount Yonedani; and her anxiety did not lessen when her husband failed to return at nightfall. Unable to endure the suspense longer, she despatched her son, Hanshichi, to search for his father.

Nobody seemed to know anything of the missing man. Filled with troubled thoughts the woman went outside her gate, where she waited long into the night; but her husband did not return. She returned to the house and began making preparations to go herself to Yonedani as soon as day broke, taking some villagers with her to assist in the search. But her preparations were delightfully interrupted by the sudden appearance of Hanroku, setting her mind forthwith at ease.

The woman told her husband what a night of anxiety she put in on his account, and besought him to tell her where he had spent the night and why he had not come back sooner; and if he was delayed, why he had not sent her word?

Hanroku took off his sandals, smiling cheerfully, and then desposited himself beside the *hibachi*. Then he told his wife all the strange things that had befallen him; and at last he whispered: "Quite accidentally I have discovered how to better my position in the world and thus retrieve the fortunes of our family. Last night as I lay on the grass, I overheard the wood-spirits and learned that by confining the tree-spirit within the trunk of the tree through the application of *hikime* and by pouring on the boiled juice of the seaweed, *hijiki*, I should be enabled to fell the camphor tree with an axe. I have been told that one of my ancestors was a past master in archery and horsemanship, and this may be why the secret art of *hikime* has thus been committed to my family to hand on to future generations. If I can cut down that huge camphor tree and receive that unstinted praise of my lord of the province, certainly the fortunes of my family will be revived. But you must never even hint of this thing to a living soul!"

Tagashino, the wife, then went on to remark on the strange action of the wood-spirits in allowing anyone to hear how

Digitized by Google

they could be overcome, thus exposing themselves to ruin. Perhaps it were better never to mention the affair to any one, as Hanroku would only be exposing himself to ridicule, or to condemnation by his master should he undertake to fell the tree and fail. It would be quite a serious matter indeed for a common mortal to attempt the felling of a tree that even the lord of the fief himself had failed to lay low. Again, if he should succeed, there was the possibility of bringing the curse of the wood-spirits on his family, and then the son would suffer. The great tree bore the name of Kusunoki, the famous national hero whose retainers the family of Hanroku had been for several generations. Might it not be more prudent to resign oneself to present family conditions rather than risk grave dangers to enhance one's worldly fortune, which is beyond the power of wisdom and learning? At least it were better for Hanroku to abandon his plan for the present, she thought, until a better opportunity should present itself.

But her husband only wagged his head and remarked that it was the way of women to be overanxious about trifles. He reminded her that it was a saying of the ancients that those who did not accept what Heaven bestowed only welcomed misfortune. He might, as his wife had suggested, incur a curse on his family by attempting to cut down the great tree, but only in case he should try it in an improper manner. By adopting the necessary precautions all danger could be averted. By legitimate methods there was nothing to fear. The argument that he should not molest the tree because it bore the same name as the famous Kusunoki, his former liege lord, he could not accept, since that would mean that the retainers of the Kumé family could not eat rice, as *me* means that cereal. He would have his wife undertstand that he was not going to cut down the tree for his own sake. He wanted to retrieve the fortunes of his family so that his wife could have more pleasure and escape the life of hardship she now had to undergo; and he desired that their son, Hanshichi, should have a better time than his parents had experienced. But perhaps these were matters a woman did not understand, and, therefore, she had better leave it to him.

As Hanroku did not appear ready to heed what his wife had said, she maintained respectful silence. Thereupon Hanroku arose and went about his business. Next day he left home and went to Nara to see an old retainer named Arimatsu Tenzen, who was then a high official.

"I have come to take you into my confidence," said he to Tenzen. "I wish, therefore, to have a private interview."

Arimatsu ushered him into a private room and asked him what he had to say. After requesting the patience of the high official with the details, Hanroku began:

"It is true, as you know, that the lord of the province recently attempted to cut

Digitized by Google

down the big camphor tree of Yonedani and failed on account of the mysterious things that happened. I have come to inform you that I can very easily have it cut down for him if he so desires."

At this Arimatsu smiled indulgently, and said: "It is most bold of you to make such a proposal. You know how those that tried to fell that tree, lost their lives in a jiffy. That indeed was because they incurred the curse of the woodspirits. According to the opinions of the sages the spirit of the tree exists under the name of *Bōkō*, being so depicted in the ancient books of China. If you are double-lived and have another life to spare I need not hesitate to grant you permission to undertake the task of cutting down the tree."

"Well," said Hanroku, "it is as I supposed; you take my story for an idle tale, because of my humble social position. But you may rest assured that I would not approach a nobleman with any scheme that I was not assured was practicable. You know many things, but not everything. You know that in a tree over one thousand years old there exists a spirit that resists the cutting down of that tree; but you do not know how to obviate the difficulty; and I do. The calamity brought on many innocent people in trying to fell this tree has come from not knowing how. The secret now in posession of my family will effect the felling of the tree without trouble. The world will no doubt laugh at the endeavors of our lord if he is able to put millions of enemy troops to flight and is yet unable to fell a camphor tree. That I am alive this day and able to support my wife and family is all due to the mercies and lovingkindnesses of my lord of the province. I naturally desire to dedicate my life more and more to his service. But, of course, if my services be unacceptable, I can do no more."

As Hanroku arose to depart the high official called him back and said that he was quite ready to regard his loyalty to the lord of the province as genuine, but it was impossible for him to believe that Hanroku had the powers he professed to be in possession of. However, there was one way to prove it; and that was to put it to the test. Hanroku assured him that he was ready for this. Moreover, he was ready to incur any curse that might be involved in his bold venture; and if he did not succeed he was willing to suffer any punishment imposed on him. Under such circumstances his sincerity and ability should not be questioned.

Arimatsu finally agreed and sent word of the proposal to the *daimyo* of the province; and when the lord received the information he was beside himself with delight. He realized how he had been defeated by the woodspirits, and knew of no one who could help him out of the difficulty; and the new proposal was as light from on high. To hear of one who was not afraid to attempt the task was a pleasure to him, even if he failed finally to accomplish it. There was nothing for it but to let the man try; that was the least that could be done. This he determined to do; and if the man should succeed the lord would amply reward him.

When Hanroku heard what his lord had said he was well pleased. And Arimatsu, as he conveyed the message to him, reminded Hanroku that his future depended on succeeding in the job. If he failed he was ruined; if he succeeded he would be well paid for it. Therefore let him take due care and make no mistake.

"Money is nothing to me," Hanroku assured him. "My ancestors were

Digitized by Google

samurai who for generations served the great family of Kusunoki, lord of Kawachi, and after the fall of that family we were reduced to poverty. Ever since my grandfather's time it has been the family profession to fell trees; yet have we never forgot the spirit of the *samurai* that lives not for gold. If I succeed, all I ask is that I shall be promoted to the rank of *samurai* which my family held of old. Then my achievement will have rehabilitated the honor of my ancestors, and my own personal honor would be such as none could surpass. So please use your influence on my behalf."

Arimatsu said that Hanroku might rest assured that everything would be done as he had asked, if he could fell the tree. So Hanroku prepared himself for his great undertaking. For seven days he kept away from everything impure and did all the ceremonial things for purification of soul and body. On the eighth day he proposed to begin cutting the tree; but as it would take one man a long time to hew down so large a tree, he asked for three woodmen to assist him. He would strike the first blow himself and as soon as the others saw there was no danger in the operation, they would join and help.

Having made all arrangements with Arimatsu, who was very anxious to have all present to behold the wonderful operation, Hanroku returned to his home, and with his wife performed the ceremonies of personal purification necessary to undertaking a battle with spiritual forces; and at the same time he practised the secret of *hikime*. On the seventh day he poured the boiled liquid into a pail, the juice of the *hijiki*, and carried the mixture to Yonedani where he poured it duly on the roots of the high tree. Next day he went to the place with his axe and ropes; and strange to say as he approached the tree, he found it had completely withered in one night. Dead leaves were lying all about, and blown here and there by the wind; while in the trunk of the tree were numerous holes from which ants as big as crickets come in and out, most of them dying. Hanroku beheld the fact with wonder and delight. Supposing that the spirit of the tree had taken the form of an ant he seemed satisfied.

Hanroku swept up the dead leaves and the dead ants and tried to burn them out of the way; and then he noticed that among the carcases of the ants he had swept together there was one still alive and it was a remarkably big one. This one, he supposed, must have been the one that held conversation with the spirit of the cryptomeria tree of Miwa on the memorable night when he listened to the spirits of the wood. So he crushed the ant with his axe and threw the body into the fire. The smoke from the fire arose heavenward and, floating toward the north-west, covered half the sky and finally vanished in thin air.

Now although Hanroku was enabled to succeed in the way he had chosen, the son who succeeded him as head of the family, met with dire misfortune; and this misfortune came upon Hanshichi on account of the act of his father, Hanroku. This must be kept in mind if the reader is to understand the tragedy which this volume sets out to relate, for the root of the tragic story begins in that very act.

Digitized by Google

BRICK MAKERS

By T. SHIRAI

THOUGH tile bricks were, no doubt, known in Japan from very remote times, the art of modern brickmaking was not practiced until the era of Kayei, previous to the arrival of Commodore Perry, when Egawa Tarozaemon, the daikwan of Izu, after a perusal of Dutch books, devoted himself to making guns and other western inventions. In order to make guns he had to build a furnace, which he could not very well do without a chimney for which he had to have bricks. From a certain clay taken from the foot of Mount Amagi he made fire-proof brick for his furnace, which he set up near Nirayama in Izu. Egawa succeeded in making his furnace and also some cannon, his amateur arsenal afterwards being removed to Koishikawa in Yedo. Thus it was that fire-proof bricks were the first made in Japan. The remains of the furnace may still be seen at Nirayama.

From that time, until the fifth year of Meiji, the making of bricks was a lost art in Japan, when the Department of the Treasury again started the manufacture of brick, under the supervision of an American. The kiln which he made for firing the brick was round, like that used for making tiles, with a door on both sides. It was a very spacious affair capable of baking 1800 brick at once, but the bricks turned out, proved unsatisfactory, though they were intended for the construction of the Takebashi barracks. The contractor for the erection of the barracks finally himself undertook the making of bricks for his purpose; and borrowing capital from the government he set up a kiln of the Hoffman type under the supervision of a foreigner named Wordsworth, and built of Boshu stone. As it was the year 1877, owing to the Saigo rebellion, there was not much demand for brick, and the enterprise did not succeed very well. The kiln finally passed into the hands of the Seirensha, a brickmaking company formed by several business men, which in turn failed.

In the year 1872 the Ginza, which is the main thoroughfare of Tokyo, was reduced to ashes in a great conflagration, and it was proposed to reconstruct both sides of the street in brick to withstand urther outbreaks of fire but as the necessary brick could not be had, the proposal had to be abandoned, though it set many of the old tile-makers of Hongo making brick, more than 137 kilns being set up in a short time. The old Mint was on the Ginza, after which the street was named; and after it was completed most of the brickmakers returned to tile making. The street where the first brick building appeared came to be known as Rengwa, or the bricks. The Bazaar at at Marunonchi was built before the Mint but it was of imported brick.

The first real brick factory was established in Tokyo in 1876 when Baron Shibusawa resolved to have a gas works, which could not be erected without brick. The new factory was opened

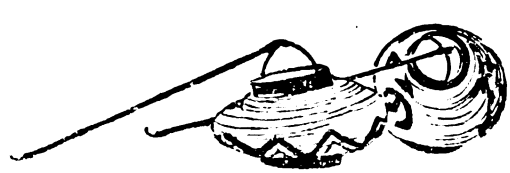
Digitized by Google

at Shinagawa, where white brick-making was undertaken. Soon they were making all kinds of brick. At first the progress of the art was very slow, owing to the meagre demand for brick. By 1883 the largest order received was for 8,000 brick, from the Printing Bureau, which the Company thought a god-send. It was not until after the war with China that the industry began to show signs of prosperity. At present the Shinagawa factory has capital of over 2,000,000 *yen* and has three factories, the other two being at Osaka and Fukushima. The company makes about 30,000,000 fire-brick a year, and about 150,000,000 ornamental brick. Most of the Aluminia and Silica clay comes from Fukushima, Miye and Aichi, where the supply is almost inexhaustible. The company is always in a position to fill orders of 20 or 30 thousand brick at any time. Owing to the war in Europe orders have recently fallen off. Some time ago an order for 3,000,000 brick was received from the Bombay Iron Works, and other orders have come from Russia and the South seas.

Another flourishing brick company is the Nihon Rengwa Seizo Kaisha, which used brick-making machinery from the start. At first most of the brick-makers in Japan molded the brick by hand, but the last-named company imported its machinery from Germany, using a Schmetzer machine, under the auspices of Baron Shibusawa and Marquis Inouye, the factory being set up at Fukaya on the Nakasendo. The company has now four Hoffman machines, and kilns for all purposes, as well as drying houses after the Cole method. It produces about 30,000,000 brick a year. This company has supplied the brick used in most of the large modern government buildings, such as the Bank of Japan, the Crown Prince's Palace, the Department of Justice and the Department of Communications.

As the Shinagawa company does not allow inspection of its factory the interior is not known to outsiders, but there is no doubt that its methods show the latest developments. The bricks known as the Mikawa have been regarded among the best produced in Japan; these were used in constructing the forts at Futsu and Kwannonzaki, as well as in building the Tokaido railway. In and about Tokyo there are no less than 45 brick factories, including some 20 Hoffman kilns and 51 other kinds, and about 150,000,000 bricks can be turned out annually.

The progress of fire-brick making has been slow but steady. The output in 1913 was 1,400,000; and ordinary brick output was valued at about 4,820,000 *yen*. Japanese brick is 7 by 3 by 2, and from 3 to 5 *sen* each. In constructing single brick walls the ordinary Japanese brick-layer can lay from 360 to 450 brick a day, with the help of a carrier; and in a double wall he can lay from 460 to 500 a day. Since the use of iron or steel frame buildings has come into vogue the brick-making industry in Japan has shown marvellous development, Now it is no uncommon thing to see buildings of five or seven storeys going up in steel frames faced with brick. The Japanese at first had some difficulty in calculating the number of bricks required for any certain building, and often loss was incurred in mistakes over the matter, a conspicuous instance being the case of the Imperial University buildings.



Digitized by Google

THE HOJOKI

By F. YAMAZAKI

IT is remarkable that in Japan ages that have been important from an administrative point of view, have not been conspicuous in literature. Thus while the Kamakura period was a time that produced famous warriors and statesmen, it gave the nation no supreme literary genius; and what is true of literature is still more true of art. The peaceful and prosperous administration of the Hojo régime led to an enjoyment of mere living that did not fructify the human mind to any admirable extent. The defences and communications of the empire were extended and completed; and from a materialistic point of view it was an enlightened age; but culturally it was the dark age of Japanese history. Fine art and literature retired within the dark shadow of an insistent militarism, and were cultivated, if at all, by a few priests in whom the divine life had not been wholly extinguished.

In the Ashikaga period, on the other hand, administrative ability declined and disorder reigned among the *daimyo*, who were constantly given to wars and fightings. Strange to say this was the golden age of Japanese literature and fine art. Most of the *Joruri* and other drama which flourished during the Tokugawa era, had its origin in the Ashikaga period. The *Nô* and the *Utai* which are recognized as examples of complete art, come down from the age of strife. It was also a time when fiction prospered. Ceremonies like that of the *Cha-no-yu* and *Ikebana* originated and developed. The porcelain vessels used in the elaborate Tea Ceremony were specimens of exquisite art, and the lacquer work of the period is unsurpassed. Thus the Kamakura and the Ashikaga periods form a remarkable contrast in their influence on the nation's art.

The only great names in the literature of the Kamakura period were the poet Saigyo and the shogun, Sanetomo, with Kenko-hoshi as author of the Tsuredzu-regusa. There is, however, the author of the Hojoki, Kamo Chomei, whom no study of the literary influences and achievements of that difficult period can afford to overlook. Kamo Chomei was a Shinto priest of the Kamo shrine at Kyoto. He was as noted in music as in poetry. The Emperor Gotoba employed him as a Court poet; and being somewhat elated by Imperial favor, he went so far as to express a wish to the Emperor that he should be appointed chief priest of a certain shrine where one of his ancestors

Digitized by Google

had occupied the same position. The request was not granted; and his ambition being thus thwarted, Chomei retired to the seclusion of his house and refused to mix any more with mankind. Meanwhile he was engaged in constant mediation on the world and its meaning, and trying to reach a philosophy of life. He had his head tonsured and took full orders in the Buddhist priesthood, putting in thereafter a lonely existence at Oharayama in the suburbs of the old capital, being then about fifty years of age.

During the Kenryaku era, from 1211-13, he went to Kamakura, where the third shogun, Sanetomo, was in power; and the shogun, being something of a poet himself, welcomed Chomei to his military capital and often conversed with him on literary themes. Chomei having learned something of the meaning of the world while at Kyoto, now no longer sought its favors and looked for nothing from the shogun. Disgusted at last with the strife between the Hojo family and the *daimyo* of the day, he left Kamakura and returned to Kyoto, where he built a cottage for himself, in a new style of architecture designed by himself. The building was ten feet square and seven feet high; and was so constructed as to be taken down and transported anywhere at pleasure. Its only furniture were some books and a Buddhist image. Chomei was now a veritable incarnation of the simple life. His food consisted of wild fruits and greens, and his clothes were of course hempen material. In time he removed to Hino, a mountainous district south-east of Kyoto, and was so pleased with it that he fixed there his permanent abode. Here he composed a book describing his mode of life, explaining particularly why he had forsaken the secular world.

The title of the book, the *Hojoki*, means "Ten Feet Square," probably a memory of the little house he designed and symbolic of his life. The language of the volume is select and elevated, but the tone is of Buddhist pessimism. The book, however, was a bright light in the literary barreness of the Kamakura period. It reveals the reaction in the public mind against the darkness of the age in which it was produced. People were disgusted with life. The light both intellectually and morally was dim, and man was naturally gloomy and despairing. There was wide disaffection with the social organization. There were numerous *samurai* who clamored for promotion and position; and the leading malcontents, failing in their ambitions, often become priests and forsook the world, beholding the world they had left with cynical and sneering eyes. Though Chomei became a recluse with nobler motives than most of them, he could not but share the prevailing disgust with life, and the *Hojoki* naturally reflects his state of mind. It must not, however, be taken as representing fully the life of that time. There was no doubt a brighter and more encouraging side to it, or the nation would

Digitized by Google

never have survived.

The *Hojoki* is not a prolix volume; rather the reverse. It sets out with some extended reflections on the transiency of life. "The stream never ceases, but the water is the same. Bubbles appear and disappear constantly, just like human beings and the houses they inhabit; and all is impermanent and naught. In the capital great mansions and palaces rise, and seem to be intended to last for ever; but they don't: none survive the ravages of time. And those living in them likewise pass away, even before their houses. In the morning they are born and appear as bubbles on the face of the water; and in the evening they are gone. Where do men come from, and whence go they? For what intent do they tax both body and mind? Why do they seek ease and pleasure? Are they not merely sojourners here?"

Then the author goes with some detail into his own experiences through several years, and records the darker side of them thus: "One stormy day in April, 1177, a fire broke out in Kyoto and the Palace itself, as well as many gorgeous mansions, was left in ashes. One third of the capital was wiped out. Several thousand people perished. Where then were the treasures, the fine furniture and the boasted property of the great, which they had worried their heads so much to accumulate? What folly it is to devote so much time to what is so perishable! Moreover, in April 1180 a hurricane arose in Kyoto and caused immense destruction to life and property in the capital, the people having neglected the warnings of Buddha."

Again he continues: "In the year 1181 there was no rain; and the next year was the same; and then a typhoon came and the rain poured down, flooding the whole country. The crops were destroyed and the people suffered famine, the stricken ones crowding into the capital seeking food. Worse still, epidemics broke out and the corpses lay unburied in the streets and rotting in hidden places behind walls. The woodcutters could not go to the hills for want of food; everyone was ill and diseased. People were seen burning wood with gilt on it, which must have been statues from the temples; so that even the sacred places were desecrated. A priest of the Niwanji temple in Kyoto, having compassion on the famishing and pest-ridden multitudes, wrote on the foreheads of victims a character from the Buddhist texts as a symbol of burial for those who could not be interred. In April and May alone he wrote as many as 42,300 such ideographs, meaning as many bodies. In the year 1185 an earthquake destroyed most of the capital and great numbers of people perished."

Referring to the despotic temper of the *samurai* in those days, Chomei says: "In 1180 Taira Kiyomori removed his chief city to Fukuhara in the province of Settsu, deserting Kyoto which had been capital for several centuries; and the Emperor and many courtiers as well as chief citizens went with him. The new capital was small and exposed to sea winds; but there they had to remain until the old capital was rebuilt after the calamity. The courtiers had to clothe themselves in the garments of low class *samurai*, which may be taken as a sign of the dark age to follow. In time the capital was brought back to Kyoto; but the buildings that had been destroyed, had not reappeared."

After dwelling thus on the instances of human misery he had observed in his

Digitized by Google

time, the author explains why he took orders and became a priest. "Most persons of influence are avaricious; and single-minded men are apt to be despised by them. Those possessed of treasures are always obsessed with fear, while those in poverty grieve over their fate. To be dependent on others is to become a slave. Those given to exercising compassion grow effeminate. To go with the current of society humiliates a man, while to face it renders him liable to accusations of madness. Then where shall a man go, and what shall he do? Is there no way for him to find an honest conscience and true peace?"

With reference to his daily life, Chomei continues: "A little southward from here is a pipe carrying water from the hills, whence it issues from a rock; and the wood for my fire I easily find in the mountains. Westward are valleys, and from my cottage the view is superb. With the spring comes the wisteria in full bloom, and I hear the song of the cuckoo call the summer long. The autumn is melodious with the chirp of the cicada, and in winter days I enjoy glorious snow scenes. I have no friend; but a boy who lives in the nearest village, though only 16 years of age, comes to commune with me, an old fellow of sixty. We go together into the hills and refresh ourselves with wild fruit. A sad sound is the night-call of the monkeys in the trees, which is heart-rending. But when I hear the voice of the deer and the birds I regret not having come here earlier in life. Sometimes the loneliness of the mountains is unbearably profound. My cottage is very small, but quite large enough for a man to sit and die in. I have now no ambition but to be quiet; and no desire but to be free. I am one of the few who has built his cottage for his own sake, and not for show. This is because I am conscious of my real place in nature and the world. I have come to this place just to train my mind along the path set by Buddha."

History does not record the time and place of Chomei's death; but his ideas on life are represented in the quotations made above. Like Diogenes he lived in a tub, so to speak; but the book he left behind him reveals a phase of life in that time that is worthy of interest, and a spirit of melancholy and want of interest in things, that prevails only too much even to-day. Indeed with only too many among us is it the case that there is nothing really worth living for, the unwholesome condition being due, no doubt, to defective moral and religious education, or to no education.

Digitized by Google

JAPANESE MORNING-GLORY

By S. MARUYAMA

THE *asagao*, or Morning-Glory, has been a favourite flower in Japan for many a long century, as may be seen from the poem composed by Chiyo of Kaga, who refers to the flower twining its tendrils about the well frame where she goes to draw water, and her hesitancy in interfering with it, which shows how much the blossom was prized in the Tokugawa era. In their universal love of flowers, seeking to give each fair form a place in their gardens, the Japanese could not leave out the *asagao*. Probably it first came to Japan from China during the Nara period in the 8th century; and its introduction was more for its supposed medical properties than for its beauty. But about the middle of the 17th century it began to be cultivated simply for its beauty.

At first but two varieties were known: the blue and the white. Under careful cultivation other colours, such as light blue and pink were produced, and finally emerald, indigo and light brown. In later days, so much had this flower come to be fancied, that regular exhibitions of it were given, each plant being classified and judged on its merits, much in the same manner as exhibitions of goldfish and nightingales were given. By the year 1854 the craze for morning-glories became a mania. Every change or difference in leaf and blossom was carefully studied and appraised with due solemnity, preference being given to the queer and the fantastic in leaf and flower. There were no photographers in those days, but artists vied with one another in painting the more beautiful blossoms and vines.

At Iriya near Shitaya in Tokyo were two famous gardens for the cultivation of the *asagao*, known as Naritaya and Marushin, both of which devoted much attention to the production of unique varieties. The priest of a certain Buddhist temple in the neighborhood joined in the contest and cultivated a fine lot of excellent examples of the art of varigation, producing several hundred kinds which he exhibited to the public. Every summer people crowded to the temple just to see the morning-glories. Indeed he it was who made Iriya famous for the flower. From the year 1877 Marushin and other gardeners began to give exhibitions of the *asagao*, and then Iriya became the most noted center in the empire for seeing the morning-glory. Now the people go to Uyeno for cherry blossoms, to Kameido for plum blossoms and to Iriya for the *asagao*. There are at present some nine gardens where the flower can be seen. Some are free, but most of them charge a small admission. The flowers can be bought in pots; and in any form one desires, those in the form of dolls being most interesting. The exhibitions usually go on from July to the end of August.

When Tokyo folk go out viewing the morning-glory they are wont to make a day of it. Early in the morning they reach Uyeno where they enjoy views of the Shinobazu lotus pond and then go on to Iriya, taking breakfast at the famous Sasanoyuki restauarant, noted for its *tofu*. Returning, they visit Negishi and come home with flowers in their hair and in pots. The vogue is not so much practised as it used to be, however;

Digitized by Google

as civilization grows more money-loving and sophisticated, some of the extensive grounds are being turned to other purposes. But the cultivation of the flower is in no way declining.

The month of April finds the gardeners putting in the seeds, which goes on till the beginning of June. Fish manure and oil-cake are the best fertilizers for the *asagao*. In a week or so the ground is green with young sprouts, the gardeners recognizing each variety by the colour of the sprout. The emerald variety has leaves of the deepest green, while the white has the palest leaf. When attaining a height of three inches, the plants are transferred to pots and fed with rice-water and dried sardine dust. As the vine grows it is carefully guided and pruned to fancy. Some of the vines lopped off are set out and take root in seven or eight days. Grafting is done also, wrapping the joints with oil-paper.

The flowers are divided into two main classes, known as *masakimono* and *henkamono*, the former including all the special varieties, such as.

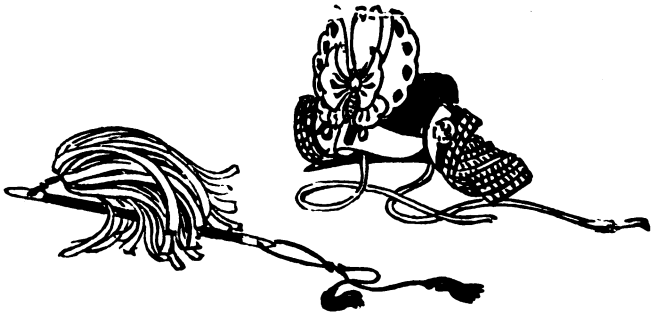
1. Marusaki, which have round flowers. 2. Sakiwake, which has alternate red and white petals, or indigo and red or pink, or grey and pink and sometimes all three colours. One variety ornamented with stars is called hoshi-iri and another kasuri-iri. 3. Itsukirezaki has a five-fold petal, very different from the ordinary blossom; and belonging to this class is one known as the kikyozaki, because the petal resembles the kikyo, or *platycodon grandiflorum;* and another called the nadeshiko, because it looks like a pink. 4. Kikuzaki, which has divided petals like a chrysanthemum.

Under the classification of *henkamono* are the products of the grafting and pruning, forming a great and picturesque variety, both in form and shape. By putting the seed in vinegar or puncturing the seed the forms of the leaves are affected as well as the blossoms. The shishizaki has a petal resembling a loin's head, hence its name; and of this there are many kinds, some of them most fantastic. The botanzaki has its petals arranged like a peony. There are many other varieties taking their names from some peculiarity of leaf or blossom.

Japanese literature is full of references to the *asagao* and there are numerous poems devoted to it as a theme, but it would be little use to mutilate them by attempting translation into English or any other language. One reads:

"In the dim light of the moon the lover of the morning-glory stands counting the buds that will open at dawn."

Again: "The Morning-glory sees but one morning! What a changing, pitiless world!"



Digitized by Google

ZEN DISCIPLINE

By T. YAMANAKA

THE Zen sect of Buddhism came to Japan from China in the time of the Kamakura period. Its doctrines are generally regarded as too profound to be anything but abstruse, involving, as they do, a careful study of the philosophy of Buddhism. Zen has nothing of the simplicity that characterizes the Jodo-Shinshu sect which devotes itself to inculcating faith and a repetition of the Nembutsu. The Zen ceremonies, however, are not so cumbrous or complex as the faith for which they stand. The founder of the Zen sect was anything but a Methodist, and that was what the warriors of the Kamamura period liked best about him.

The most important problem of existence, in the eyes of the Zen sect, is the life beyond, the solution of which is sought in union of the human spirit with the divine. In this quest the Zen sect sounds the depths of all human thought and experience, and gets the name of being the profoundest of all the sects of Buddhism. The discipline it imposes is strict and hard, which makes it useful to warriors.

The most famous centers of Zen teaching are the seven great temples of Kyoto: the Myoshinji, the Daitokuji, Tenryuji, Kenninji, Nanzenji, Shokakuji and the Tofukuji; and there are temples of the sect in many other centers, such as the Kenchoji and Engakuji at Kamakura, the Eihoji in Mino and the Eiheiji in Echizen. In each of these temples there is special room known as the Zen hall, provided especially for Zen priests where they may exercise themselves in the stern discipline of their sect, following the same rules that, with minor variations, are observed by all members of the sect in Japan.

The Zen priest on a pilgrimage for discipline is called *unsui*, or cloud and water, suggesting the wandering life. Such a traveler needs no introduction on arriving at a temple of the sect; but to enter he must submit to remarkable discipline. First he knocks at the entrance to the temple; then a porter comes and inquires as to his wants. The *unsui* then relates his name, his place of birth, his mother temple, the name of his teacher, and requests permission to enter the Zen hall. The porter probably replies that the hall is full and accommodation impossible, and suggests another temple within the disciplinary area where the *unsui* may go. The latter then withdraws; but, being well acquainted

Digitized by Google

with the procedure, does not go away, but insists on remaining, the practice being known as *niwa-zume*, or court-sticking. Thus the first trials of discipline have already begun. The applicant then squats down before the door with his big hat placed against his knees and his bundle yet on his back. In this position he waits until evening, as no *unsui* is allowed to come before 8 o'clock. Sometimes about 3 p.m. the priests of the temple shows himself and informs the stranger that he is permitted to lodge there for the night. The *unsui* enters and sits down, when he is offered a cup of tea. After all the particulars of his life are taken and recorded he is invited to supper; and then at a certain hour he is ordered to retire, and he enters his dimly lighted room. In the morning he must rise early and attend prayers with the other priests. Breakfast over, the priest who admitted him appears and informs him that the road lies before him; and the *unsui* must set out at once. Soon he returns and solicits lodging once again. This time the priest does not appear, to meet him, but simply calls out "Who is there?" Then the *unsui* repeats his former tale of life and education; and about 3 o'clock in the afternoon a priest appears and allows him to enter; and this performance is repeated for three days, all the time spent in the Zen hall being devoted to silent meditation. After three days of discipline the first examination is said to have been passed, when he is summoned and receives the following admonition:

"O, you precocious youngster! You dare to enter the hall of meditation? Here you must endure hardships difficult to bear. When you enter you must be firm and forbearing. Practise discipline, therefore, with all your heart!"

Then the *unsui* is again allowed to enter the hall of meditation, which is a bare but ample space covered with mats, all lying one way, one mat for each priest; and the occupant is not permitted to lounge about the mat or overstep its bounds. Behind the occupant rises a high window, beneath which is a box for each priest, with a shelf for his clothes. On the wall is a peg for the piece of wood bearing the *unsui's* name. Within the hall is an altar or Bosatsu, wherein is enshrined the avater of the god of wisdom before which every *unsui* is obliged to worship Monju, after which he bows reverently to the head of the hall. After this the *unsui* is announced to the others as a new arrival, when he bows acquaintance to all his fellow pilgrims. A cup of tea is taken and the entrance ceremony has ended.

Every morning the keeper of the hall, the *densu*, rings a bell, and then the keeper of the meditation hall responds by knocking a stone *kei* to wake the *unsui* guests, who must go to the wash room. The *densu* now raps the gong five times to prepare the *unsui* for the recitation of the sutra. The next bell brings them

Digitized by Google

into the temple hall and morning service begins. At nine in the evening a wooden gong is struck and then a bell, the head of the hall at the same time sounding a *kei*, when the *unsui* spread out their beds and lie down for the night. The head of the hall then comes and calls their names, after which they must go to sleep. But some of the more zealous devotees of Zen go out into the surrounding hills or mountains and spend the night in meditation and prayer.

At night each *unsui* is given a thin quilted rug in which to wrap himself while he sleeps; and in the winter he feels none too warm. The *unsui* is not allowed to wear socks, and must travel rough shod.

When meal time comes the head of the hall strikes a gong called the *umpan* to summon the members, and then the head of the meditation hall appears in the dining room with all the *unsui*, and repeats a prayer in which they join, after which they proceed with the meal. Two of the *unsui* must act as waiters, helping the others to rice as needed. The food is eaten in silence, and when one has eaten enough he rubs his palms together to signify his satsifaction. The fare is of the simplest, consisting usually of boiled rice, *miso*-soup and one pickle, the rice being mixed with wheat and millet.

The younger *unsui* abiding at the temple assist in cultivating the fields and raising grain and vegetables for the temple. The training of the will is the main thing in the discipline of the Zen life. The house pastor for the time gives daily themes for meditation, so that there may be no idleness in the meditation hall. As an example of a theme sometimes given for meditation there is the following: "When you clap your hands, where does the sound come from?" "Do you hear the sound of one hand or of both?" The solution of the problem must be philosophical, not physical. If the *unsui* fails in his attempt to solve the problem given, he is struck sharply with a whip; and if he should so far forget himself as to doze while meditating he receives the same reproof. Thus does the follower of Zen busy himself with solving the problems of life, until he becomes awakened to the truth and reality of things. He finally becomes convinced that man is as eternal as nature, of which he is the child. But the philosophy of Zen would be much too abstruse a subject for treatment here. It is said that Zen causes men to have no fear of death. By culture of the mind and spirit man masters life. It is no uncommon thing to see prominent laymen and soldiers taking their course of discipline at Zen temples.

Digitized by Google

CURRENT JAPANESE THOUGHT

By THE EDITOR

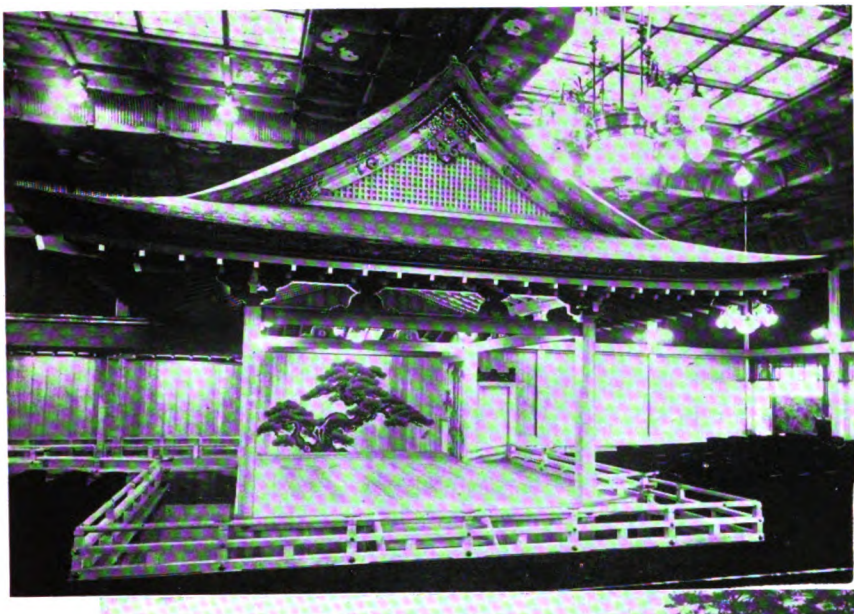
Japan and the World

In a recent article in the *Taiyo* its distinguished editor, Dr. Ukita, outlines his opinions as to Japan's position in the world, and inclines to the conviction that her mission is of the future rather than of the past, a theory strangely inconsistent with a nation of ancestor-worshipers. Still, to him the theory seems perfectly logical, since a race with so matchless an ancestry may hope to attain to still greater things. Dr. Ukita holds that geographically and racially Japan has no rivals in her march toward supremacy in the Far East. While her neighbors are still dreaming under the glamor of their past, Japan has added western civilization and its methods to her own and is leaving the rest of the Orient far behind, having already taken first rank among the family of nations. While Japan is quite convinced of her superiority to other oriental races and of her capacity to teach and lead them, she is not so sure that western nations yet admit her claims. As Japan represents an amalgamation of all that is best in Hindu and Chinese civilization, the people of India and China naturally looked upon her with suspicion when she began to assume a western aspect as well: she was running with the hare as well as with the hounds, so to speak. But Japan has persisted in her policy, reorganizing her internal administration, improving her diplomatic relations and winning two great wars, until now she commands the attention of the world.

Oriental Conservatism

One of Japan's most difficult tasks is to get the other oriental nations to break through their crust of conservatism and follow her. Since her rapid development has greatly arrested western aggrandisement in the East, she is naturally mistrusted also by occidentals, and even some orientals fear that her hegemony of the Orient may expose them to the fate of Korea. This suspicion of Japan entertained by India, China and western nations renders her position as yet somewhat unstable. Though Japan regards herself as the inferior of no race and nation on earth, western nations are prone to esteem her as no higher than other oriental nations, while they think her racial genius as well as her religion and civilization too divergent for assimilation with the West. Curiously enough, in spite of her devotion to modern science, Japan still worships tribal gods and deifies her ruler in a manner so anomalous as to puzzle Europe. The religious rites practised in Japan find no counterpart in the West this side of the sacrifices to the gods of Greece in the time of Socrates or in the Roman apotheosis of the Cæsars. That a modern nation should still cling to the religious conceptions of ancient Greece and Rome,

Digitized by Google



1. STAGE WHEREON A *NO* DRAMA WAS RECENTLY PEPFORMED AT THE IMPERIAL PALACE, TOKYO 2. THE FAMOUS HOLYHOCK FESTIVAL AT KYOTO 3. THE NEW STUDY TABLE OF THE IMPERIAL CROWN PRINCE AT HIS IMPERIAL HIGHNESSES' PALACE IN TOKYO

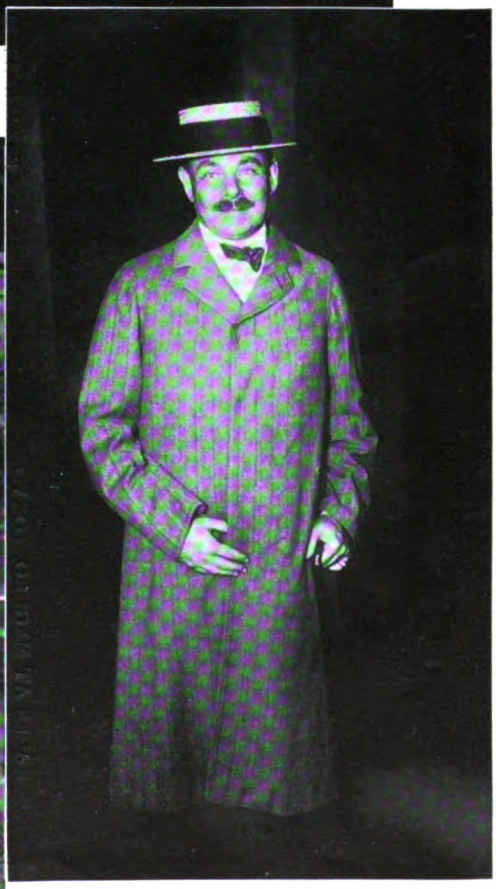
Digitized by Google

DR. BATY, A DISTINGUISHED MEMBER OF THE LONDON BAR, RECENTLY APPOINTED ADVISER TO THE TOKYO FOREIGN OFFICE. HIS MOTHER IS ON THE RIGHT OF THE PICTURE AND HIS SISTER ON THE LEFT

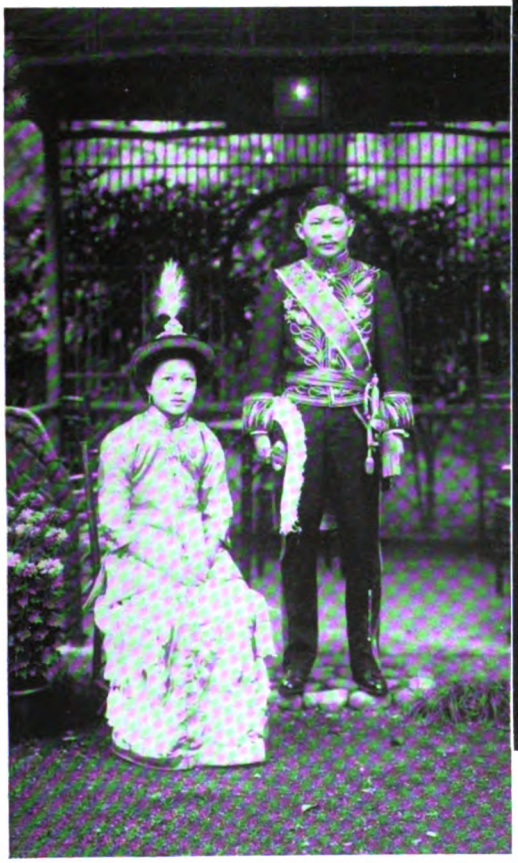
BARON SAKATANI LEAVING TOKYO STATION FOR PARIS TO REPRESENT JAPAN AT THE ECONOMIC CONFERENCE OF THE ALLIES

Digitized by Google

H. E. M. MALEWSKY-MALEWITCH LATE
RUSSIAN AMBASSADOR TO TAPAN

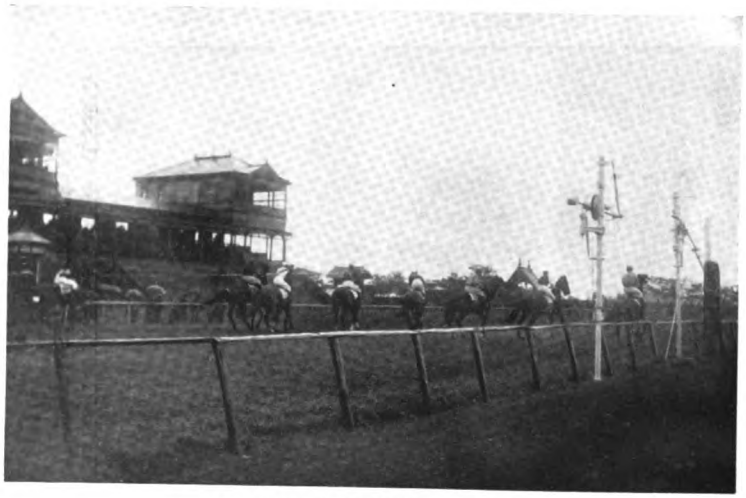


H. E. M. KROUPENSKY, NEW RUSSIAN
AMBASSADOR TO JAPAN



H. E. THE CHINESE MINISTER TO
JAPAN, WHO HAS RECENTLY
RETURNED TO PEKIN

Digitized by Google



RACES AT MEGURO, TOKYO

BAZZAR AT MITSUKOSHI STORE IN AID OF THE ALLIES SOLDIERS' FUND

GARDEN PARTY AT COUNT OGASAWARA'S MANSION

GARDEN PARTY AT THE BRTISH EMBASSY ON EMPIRE DAY

Digitized by Google

must leave Japan a mystery to western Powers. Neither Britons nor Americans have any great love for Japan and naturally treat Japanese subjects with discrimination, while Germany fosters the idea of the "Yellow peril," which she originated. The aversion of foreigners to Japan, cannot, in the opinion of Dr. Ukita, be removed by stories of Japan's brilliant past and theories of her still greater future. Japan must rely on herself and forge her destiny in spite of criticism and opposition.

Education in Japan

Judging from criticisms in the public press it is generally recognized that the least efficient department of the nations's affairs is that pertaining to education. While in commerce, industry and armaments Japan bids fair to hold her own with the rest of the world, her system of education is too formal and stereotyped to take advantage of the progress of human thought and give the mind of the rising generation a chance to evolve and develop in a natural and effective manner. This indifference toward one of the most fundamental factors in the progress of a people may be due in some measure to the short-sighted policy of devoting the greater part of the national budget to national defence outlay with consequent skimping of education. But since national defence depends as much on the moral and mental calibre of personnel as it does on weapons and fighting units, the policy of slighting education is obviously a mistaken one. The difficulty is, as Dr. Uzawa aptly points out in an article in the present number of the JAPAN MAGAZINE, that the Japanese system centers all education in the university to the neglect of secondary education, which is the education most of the people are depandent upon. The salaries now paid to teachers in primary and middle schools cannot command intelligent and efficient instructors. Only three primary teachers in each prefecture and three middle school teachers for each middle school receive as much as 50 *yen* a month after upwards twenty years of service. The average salary for primary teachers all over the empire is about 20 *yen* a month: that is about $10, or £2 sterling. The Government is endeavoring to raise the average to 25 *yen* a month; but even that is quite inadequate in view of the ever increasing cost of living. Japan fails to appreciate the saying that "a little learning is a dangerous thing"; and that money spent on half doing a thing is practically wasted. Whether the policy criticised by the press is due to the supremacy of militarism, or to a misunderstanding as to the real meaning of education, is an interesting question; but old residents of Japan will suspect there is a little of both reasons.

How long?

The question as to how long the war in Europe will go on seems to create considerable interest in Japan, the majority holding that it cannot last beyond the present year, while those more intimately acquainted with Britain feel that, in a sense, the struggle is only at its height, if not just beginning. Those who are reaping enormous profits from sale of munitions and the abnormal demand for ships naturally desire their prosperity to continue as long as possible, though the more intelligent economists see that the longer the war lasts the more exhausted materially and financially will become the beligerents; and the result will be a reaction that will seriously affect Japanese commerce and finance. It is a question

Digitized by Google

whether Japan's present favorable balance of trade will maintain itself after the war, when the purchasing power of Europe will be too weakened to encourage imports; and as Japan's largest exports are such items as tea, silk, and fancy goods, they may be readily classed as luxuries by the more improverished classes of Europe.

Educational Reform

Commenting on the imperfections of the national system of education the *Nichi-nichi* insists on the necessity of improvement in the competency of school inspectors under local governments, nearly all of whom, the paper asserts, are now men of little or no experience in educational affairs. According to the present system these inspectors are clothed with authority to command the obedience of those actually engaged in teaching; but the inexperience of the inspectors renders it difficult, if not dangerous, for them to command confidence. The *Nichi-nichi* urges the educational authorities to take this point into careful consideration.

America and Germany

The long-tried patience of the Washington Government in negotiating with Berlin on the question of treatment to neutrals in general and Americans in patricular is something that the people of Japan find it very difficult to understand or appreciate, since national insult or dishonour is what Japan would be very loath to endure from any nation, while the encouragement it lends to wanton destruction of life is in itself an inhumane policy. It may be that President Wilson's motive, which is undoubtedly the highest, will justify itself in the end, thought at present it is not easy to see just how. The quicker the war is faught to a finish now the better; and as the bulk of American opinion appears to be on the side of the Allies the nation's uniting with them against Germany would probably the representative. There is just a danger that some may be interested in encouraging a protracted war for the sake of munition profits; and the Washington Government has to be careful not to find itself in line with them.

Luxuries

One result of the inflow of specie from sale of war munitions in Japan is the remarkable increase of luxuries noticeable everywhere among those fortunate enough to participate in the harvest. The turns that these luxurious tendencies take must seem astonishing to outside countries. Of course the increase in the number of motor cars is natural, and no man of position now feels like himself in Japan without one; but when a man spends fabulous sums on fancy dolls representing ancient heroes of the nation, it is another question, softened, perhaps, by remembering that it is the first chance of the newly-rich to pay a complement to the ancestral warriors of the nation. One gentleman paid three thousand *yen* for a doll representing Kusunoki Masashige, the famous loyalist of the Ashikaga days, and further ordered a suit of gilt armour for his little son to wear when being presented to the gods at the local temple, corresponding to what Europeans call a christening robe. It reminds one of an amusing event that took place in Tokyo some years ago when a famous Japanese financier received over a hundred sums of money in congratulation on the birth of a child in lieu of the customary dolls usually given in the months of May, the girls' festival. He had the money expended in making pieces of statuary illustrating

Digitized by Google

the historical events of the time of the great Yoritomo, especially the hunting scenes of the day, a piece of paper labeling the part paid for by the sum each donor had sent in; and one guest, on entering the room to see the statues, in company with the others, was much disgusted find the piece of paper with his name suspended from the tail of a wild boar, indicating how much he had contributed to the display.

Britain and Japan

The Tokyo *Asahi*, commenting on the action of Great Britain in endeavoring to meet the requirements of Japan while prohibiting the export of steel during the war, says that Japan should feel very grateful for the favour thus extended, without which the enormous undertakings in ship construction now under way in Japanese yards could not be completed. In the same way, when England increased her customs tariff to meet war needs, she thoughtfully provided rules for special treatment of certain exports from Japan; and likewise, when the Indian Government was proposing to levy a cotton export duty as well as one on imports of cotton, Britain had the proposal dropped owing to the serious effect it would have on Japan's cotton industries. The British Government also did what it could to facilitate the transportation to Japan of specie held in London to Japan's credit. For these considerations the *Asahi* feels that Japan should express her warmest gratitude.

Japan's Factory Law

For the first time in her history Japan has begun to set about putting into force a law for the regulation of factories, where conditions for years have been anything but sanitary or humane. While the larger and more reputable establishments take some due care of those under them, there are numbers of factories where conditions are bad, especially in the treatment of children and girls and as to the outrageously long hours of labour. The new law will prohibit the employment of children under ten years of age, while those below the age of 15 have their hours of labour limited, especially for spinning factory girls; but the factory owners have applied for exceptions and an increase of the hour limit by two hours a day; which, if granted, will render the most important provisions of the act futile. It is notorious that girls employed in Japanese cotton mills usually lose health after two years, and a large percentage of them never live to see their homes again. Such maladies as tuberculosis are on the increase, and little or no provision is made to prevent contageon. That the factory owners are demanding that the hours of labour for girls should be extended to 14 in stead of 12 hours a day, shows how hopeless it is to expect that conditions may soon improve.

Extension of Railways

During the last 23 years Japan has expended on her railways some 270,000,000 *yen* and completed a mileage of about two thousand; and there are some 880 miles still awaiting completion before the first period of railway development expires. It will yet require at least 320,000,000 *yen* to complete the lines which the railway authorities have under contemplation. Under the law for establishing light railways 58 private companies have been formed and the lines contructed cover 787 miles. For subsidizing these private lines the Government provided a sum of

Digitized by Google

12,500,000 *yen*, and by the time 1,000 miles are completed the sum will have been exhausted.

Vice Control

A great deal of discussion has recently been going on in the Japanese press over the question of the social evil and how it may be best controlled for the prevention of spreading disease. There are some five thousand of the professional class in Tokyo, and if those carrying on the trade privately are taken into account, the number will reach nearly ten thousand. Physicians testify that the spread of disease among private trafficers shows a much larger percentage than among the public professionals and their patrons. Consequently the authorities have started a campaign against the unlicensed traffic, which citizens fear will but tend to scatter the pestilence the more indiscriminately through the city. One of the most remarkable phases of the question is how little the patrons of such society fear disease, and that the most terrible that can affict mankind; and how lightly is regarded the spread of such diseases among wives and families. As this utter insensibility to the dangers of disease is one of the most conspicuous features of life in Japan, it is a wonder that the authorities do not take pains to instruct the public as to sanitation and prevention of disease. It would be an easy matter for instructions to be issued against allowing the accumulation of cesspools near houses, ordering the opening of ventilators in streetcars and against sleeping in hermetically sealed rooms at hight, to say nothing of holding money and tickets in the mouth and licking the fingers for turning leaves, all of which must result in spreading diseases of all kinds. Surely the innumerable cases of skin affection one sees everywhere must in some measure be due to ignorance that authority might very easily obviate.

America and China

The *Yamato* and the *Sekai* see danger to friendship between Japan and America in the loans now being extended to China by the United States. If it be the aim of American capitalists to secure the upper hand in China by accommodating the government of Yuan Shikai, they are sowing seeds of conflict with Japan, thinks the *Sekai*. To be now lending money to China after having refused to participate in the sextuple loans of some time ago looks, in the eyes of the journal, as if American capitalists were trying to promote a policy of their own in that country, since the loan must have had the approval of the Washington Government. If American capitalists endeavor to obtain such control as will infringe on the rights of Japan in China, there will be trouble. So long as America is willing to recognize Japan's supremacy in China things may go all right, but if the new loan policy should act so as to hinder Japan's position in that country, Japan could never tolerate it. In the same way the *Yamato* thinks that American loans in China will tend to disturb relations between the United States and Japan. Yuan Shikai is using America in this way to browbeat southern China, and the loan thus forms a challenge to neutrals. The *Yamato* does not think it proper to champion Yuan's cause in this way and thus take sides against the south. Pekin is now so situated as to be tempted by any who will offer money, and America is taking advantage of this situation. American policy will risk much for the sake of profit. America criticised Japan for

Digitized by Google

presenting Group V to China at a time of crisis; but is not this loan taking advantage of China's weakness in a time of crisis? America is departing from the Monroe doctrine in thus putting a finger in the Chinese pie. It may be remarked in reference to the above that the news of American loans to China is no more than a rumor.

Germans in Japan

The undue freedom accorded enemy aliens in Japan while they are subject to internment in the other Allied countries, is a constant source of wonder to Britishers, Frenchmen, Belgians and Russians residing in Japan. Ever since the war broke out Germans and Austrians in Japan have proceeded with their affairs unmolested, carrying on trade just the same as before the war; and subjects of the Allies have not been without suspicions of intrigue against Allied interests being hatched among these enemy aliens. Remembering that it was at the German Club in Singapore that the mutiny among soldiers there was planned, some cannot fail to surmise that similar conspiracies may be germinated at the Germen club in Kobe and Yokohama. The German bank in those ports has also been open for business as usual and with no lack of funds; while there is every facility for communication between Germans in Japan and those in China through their Japanese agents. Such indeed are the suspicions, as they have been ventilated in the Japanese press, notably in the columns of the *Japan Times*, the organ of the International News Agency.

Munitions and Profits

Since the war began Japan is said to have sold to Russia munitions and supplies to the value of about 400,000,000 *yen*; and orders are still come pouring in, chiefly for army cloth, boots and general munitions. Japan's holdings of gold have now increased to 540,000,000, of which some 140,000,000 is to the credit of the Government, and 390,000,000 is held by the Bank of Japan. Of the specie about 170,000,000 *yen* is in Japan as specie reserve, the balance being deposited in London, New York and Paris. Of course all Russia's payments for munitions have not yet reached Japan. A considerable portion has been paid into Japan's account in London, and more by the floatation of 50,000,000 *yen* of Russian bonds in Japan. How to meet the balance of the account is a problem now occupying the attention of Japanese financiers; and it is reported that Russia may float a further loan in Japan, as well as raise loans from Japanese capitalists.

Holding Markets

Since the war began Japan has been doing what she can to capture and hold the trade fields formerly occupied by Germany, especially in Australia, New Zealand and the South Sea regions generally. She has been in a large measure successful, but the main question she has to consider is how to hold these markets after the war is over. For this purpose she is reorganizing her industrial and commercial forces, so as to ensure a sufficient output of the right quality of all manufactures and goods demanded by respective markets; and she is also appointing commercial commissioners to reside in the chief centers abroad to keep the business community at home in constant and intelligent touch with market conditions all over the world. These commissioners of Japan have already gathered an enormous amount of

Digitized by Google

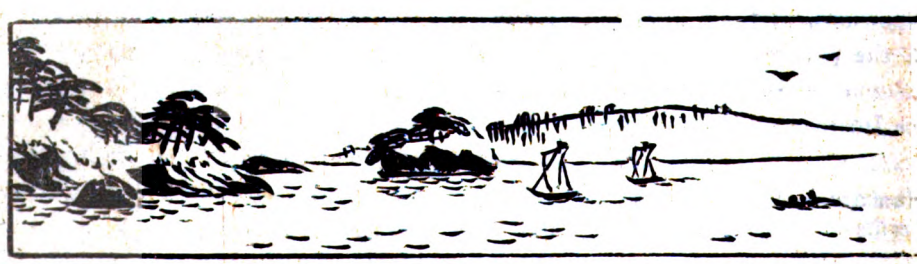
information that is proving immensely useful to their own manufacturers and exporters. The commissioners will be attended by students who can devote their lives to study of the trade fields where they are posted, taking the places of their superiors as the latter retire or are removed. In this way Japan hopes to be at all times familiar with the demands of the market in every part of the world and be thus in a position to supply the goods.

Books

It is interesting to note that foreign books imported to Japan have not been much affected by the war. As the Japanese depend on foreign books for knowledge as to the progress of science and industry, there is, of course, a large annual importation, especially of English and German books. Before the war about 40 per cent of the foreign books came from England, 25 per cent from Germany and some 22 per cent from the United States, with 6 per cent for France. Since the beginning of hostilites, however, supply from Germany has been completely stopped, and the reading public in Japan has turned to Britain and America for its reading matter. The books most in demand this year have been those on such subjects as chemicals, dyestuffs and war munitions, as well as books on the war which have a large and increasing demand, with special attention to the economic aspects of the world-struggle. Literary works are as much called for as usual, but for the most part in the cheaper editions. A further tendency of interest is the unusual demand for books on Manchuria and Mongolia. English being taught in Japanese Middle schools and High schools, as well as in the universities, all men of education read that language; and, as for efficiency in commerce and industry, it is impossible without a reading knowledge of English. The demand for books in that language will, therefore, remain constant.

New Foreign Adviser

Since the lamented death of the late Mr. H. W. Denison, the Tokyo Foreign Office has been doing without a Foreign Adviser. As the office has been so eminently filled in the past, and tended to give outsiders greater confidence in Japan's grasp of international situations, many were hoping that a successor would in time be appointed. This has now been done in the person of Dr. Baty, an honour graduate of Cambridge University and a distinguished member of the London Bar. The new adviser to the Tokyo Foreign Office is a man of wide accomplishments and an eminent authority on international law. Dr. Baty is accompanied by his mother, sister and niece, who together with himself have been warmly welcomed by Tokyo citizens.



Digitized by Google